

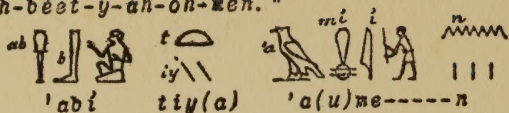
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AFTER THIRTY CENTURIES

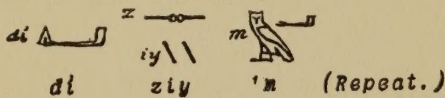
134. "Ah-béet-y-ah-óh-men. "



(Lit.) "A wish, please, to blend us. "

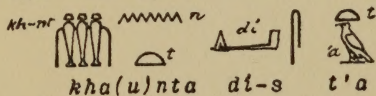
(Lib.) "There is a desire, please, for us to occupy the medium"(?).

135. "Dee-zéem. Dae-zéem. "



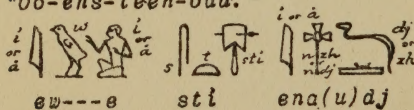
(Lit.) "Put it (or, permit it); do. pray (or, Come, come !)" (this phrase has previously appeared : 98, 120, 123, 125.)

136. "Káwn-tah-déest-ah. "



(Lit.) "Foremost, let her give this." Or, "Advance and let her give this."

137. "Oo-éhs-teen-odd. "



("ew-e" is generally sequential) {with ^dinterchanges
dj (or, zh)
in some words}

(Lit.) "---and
for } I am putting forth salutation."

FOUR LANGUAGE-TESTS OF ANCIENT EGYPT (of the period 1406-1370 B.C.)

Spoken by Lady Nona through Rosemary, recorded by the Author,
and translated by A. J. Howard Hulme. (See page 69)

33.9
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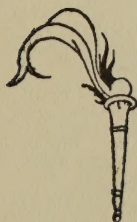
AFTER THIRTY CENTURIES

A Study in Extended Survival

by

FREDERIC H. WOOD

(*Mus. Doc. Dunelm. Hon. R.C.M.*)



RIDER & CO.

Paternoster House, Paternoster Row, E.C.4

1935

MADE AND PRINTED IN GREAT BRITAIN
AT GAINSBOROUGH PRESS, ST. ALBANS,
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*To all the brave men and women who have striven and
suffered in the cause of religious and psychic truth*

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INTRODUCTION

At the present time there are many cultured men and women possessing mediumistic gifts who practise them only in the privacy of a home circle. This may be due to an ill-informed public opinion on mediumship in general, or to some other reason. Should their work be published, they may prefer to remain anonymous, again for reasons of their own.

Such is the English girl "Rosemary", whose identity is concealed by that *nom-de-plume*. The great message contained in this book has reached the world through her unselfish mediumship. Those few who, apart from the writer, have been permitted to sit with her have testified also to her personal charm. That rare quality may provide one reason why she was chosen for this work by an exalted spirit-guide whom other unseen communicating intelligences have named "The Lady Nona".

Rosemary is no mere "channel" for psychic communications. Her personality is strongly individual, with a delicacy and refinement seldom found except in the highest type of medium. She pays the price of increased sensitiveness inseparable from psychic development. The world owes a great deal to such mediums, and will one day do them full justice.

The Lady Nona, her guide, is already known by name to thousands of readers of journals devoted

to psychic research, both in Europe and America. The author's articles on her explanations of the points of contact between this and the unseen worlds, together with the remarkable language-tests of ancient Egypt which have proved her identity, have been translated, reviewed, and republished in French, German, Italian and other Continental journals, and copied by magazines on psychic research in both North and South America.

Among the former may be cited *La Revue Spirite*, *Zeitschrift fur Seelenleben*, *La Luz del Porvenir* and *La Ricerca Psicica*: and among the latter is a monthly journal published in Chicago which printed (May, 1933) a re-translation from the German of the author's essay on "The Science of Love", published in the English quarterly *Psychic Science* the previous January: also the *Journal of the American S.P.R.*, which reprinted (November, 1934) the author's essay on "Life Eternal", from the July (1934) issue of the same quarterly.

Of Nona's existence as a personality distinct from that of the English girl through whom she writes and speaks, there can be no doubt whatever; for what may be called The Rosemary Records—or reports of sittings with Rosemary—reveal it scores of times. The evidence in this book, taken from those Records, more than meets the alternative theories to what is known as the spirit-hypothesis, sometimes advanced by the opponents of that hypothesis, and by other critics who are ever ready to strain at a gnat and swallow a camel.

It would seem a trite saying to describe Nona as a great soul: yet it is true, as none can appre-

ciate better than the author, who has recorded her sayings and doings through Rosemary for several years. Moreover, Nona brings a comforting message to the world at a time when such a message, backed up by authentic evidence, is much needed. That was her main purpose in contacting Earth again after a lapse of thirty-three centuries, as it is the author's main reason for publishing the story of her Earth-life as she has told it, together with much corroborative evidence; also her work and spiritual teaching.

Emerson, the American philosopher, expressed the longings of mankind when in his essay on Swedenborg he wrote: "The secret of heaven is kept from age to age. No imprudent, sociable angel ever dropped an early syllable to answer the longings of saints, the fears of mortals. We should have listened on our knees to any favourite . . . who could hint to human ears the scenery and circumstance of the newly-parted soul."

Many readers of this book may agree with the author that the Lady Nona *is* such a messenger. They will find in it both proofs of her identity as a human soul who lived on Earth a very long time ago, and definite information concerning "the scenery and circumstance of the newly-parted soul".

The investigator shall be as critical as he chooses, but he must approach the evidence contained herein with an open mind. It is important that he should do so, for psychic facts and the laws of the Universe do not adjust themselves to our beliefs or prejudices.

It is also important that he should do so, in his own interests ; for he himself will die some day, and anything this or other books can teach him about that impending change will be worth his serious attention. Every student of Survival knows what a handicap it is to those who pass on, to enter the next world uninformed and unprepared. Those of us who have made a life-study of psychic contacts know a good deal, to-day, about death and its effect upon the undying human soul. The day is past, equally, for cheap derision on the one hand, and obstinate prejudice on the other.

The recent discovery by science that matter is not solid has rendered more credible the existence of a spiritual world. Science has also made more credible some of the faculties and properties possessed by inhabitants of that world of different vibration from ours, such as their power to pass through matter, and to travel with the speed of thought. Let us take two simple illustrations. The chemical changes wrought by heat upon certain forms of matter illustrate the one ; for though we cannot pass a stick through a block of ice, the process is simple enough when the ice has become water, and easier still when it has passed into vapour. In the second place, sound, which normally cannot travel as far, nor with the same speed as light, may now be broadcast almost simultaneously to the ends of the earth. Therefore an unseen world which is not limited by time, space, matter, or physical laws is now becoming credible even to men and women who have never studied Psychic Science.

The student of human survival welcomes these developments, which are bringing the scientist round to his point of view. He can afford to be patient both with the sceptical materialist and the prejudiced Churchman who maintains that we should leave psychic matters alone. He knows that proper research will convince the one, just as death will enlighten the other. Whether one *ought* to pursue this particular inquiry or not is a question each must answer for himself. If one feels the urge one may pursue it and gain much valuable knowledge in the process : if not, it is perhaps better to leave it alone.

This book is therefore a contribution to that branch of psychic research which is critical in method and spiritual in its aim. It does not accept as genuine everything which comes—even through an educated medium like Rosemary. On the contrary, it will sift, analyse, and test by every means possible.

On the other hand, it does not admit that such research is exclusively scientific. After twenty years' experience of almost every phase of psychic phenomena, the author is convinced that the mere tabulation of facts—a policy apparently followed by the English Society for Psychical Research in recent years—is not enough. Detached inquiry is barren. Genuine psychic research leads to certain definite conclusions—including religious ones—and it is our duty to publish those conclusions, until better ones are found.

Modern Philosophy must sooner or later face two important problems. The first is the *fact* of

mediumship ; a word often abused and misunderstood. True mediums are the most precious links between our world and the unseen world around us. The ancient Greeks understood that, as the sixth book of Virgil's *Æneid* plainly shows. Strangely enough, certain adherents of the Christian Faith have tried in all ages to suppress mediumship—an extraordinary attitude, in view of St. Paul's clear recognition of it (I. Cor. xii, 9-11). The most discreditable chapter in Medieval History is not the butchery of brave men and women who died rather than forswear their Faith in times of religious persecution. They at least won the crown of martyrdom from succeeding ages, and some were even canonized. The greatest blot on that period, and even later¹—for the year 1645 was one of the blackest—is the wholesale destruction of psychically endowed men and women—often helpless and innocent children too—who were burnt, drowned, or put to death with incredible brutality, on the flimsiest pretext of so-called “witchcraft”. They never had the doubtful compensation of martyrdom, and their only epitaph is their condemnation in the records of the assizes.

We can now appreciate the folly, as well as the cruelty of this wholesale slaughter. The psychic gifts of these mediums perished with them. To-day, the wonder is not that good mediums are rare, but rather that we have any mediums at all. By this stupid blunder, the Church, then mainly responsible for such persecution, cut itself off from spiritual guidance more effectually than atheist Russia has done to-day. It put back the clock of

¹ “Witch-hunting and Witch-trials, 1559-1736.” C. L'Estrange Ewen. Kegan Paul, 1929. “Supernatural.” Edward Langton, B.D. Rider, 1935.

spiritual enlightenment for centuries, just as a few fanatics would at the present time.

True mediumship is undoubtedly a spiritual gift—as St. Paul said—and provides the *only* link at present scientifically demonstrable between us and our friends who have passed on. Like all spiritual gifts, it may be abused; or it may be devoted to God's service in comforting the bereaved, or as a channel for spiritual power and instruction. It is no answer to say that some mediums are fraudulent. So are many professed Christians. This book is concerned with neither, and the sooner we try to rid our minds of prejudice and dissociate the word "medium" from odious implications commonly attached to it, the sooner we shall make progress in this, one of the most important fields of religious and scientific inquiry.

The second problem modern Philosophy must face is the evidence that human life is of much deeper and more extended significance than is commonly supposed. Until recently, most people would have ridiculed the possibility of proof of the extended survival of human personality; of one able to contact Earth after an interval of several thousand years.

Ordinary survival of those we knew in the flesh must now be accepted as a fact. Dogmatic assertions to the contrary by materialists who have never examined the evidence can have no weight against the testimony of critical men of science who have made this evidence a life-study. But extended survival—amounting almost to proof of immor-

tality—is something new, even to psychical research.

The evidence for the Language-tests of Nona (who claims to have lived in Egypt about fourteen hundred years before Christ) discussed in the fourth chapter of this book, has in consequence aroused much attention in Europe and America: and, *by means of these successful tests, a new fact has been added to our store of psychic knowledge.*

Nona's Language-tests, however, were not the main object of her association with Rosemary and myself. They were obviously planned and carried out with a deeper purpose. As evidence of identity they should appeal to all reasonable minds; but they were merely the preliminaries to the real work she hopes to accomplish through us. The nature of that work may be stated, briefly, as an effort to help men and women of the present generation to appreciate the age-long history and development of the human soul: further, so to purify it by self-discipline and the exercise of love and service that death may find us, individually, farther along the road of spiritual development which began long before we were born, and which will continue after we have passed on.

Here the reader might ask why Nona has waited 3300 years to do this. In fact, this question was recently asked by a clergyman in the South of England. Nona's answer may interest the general reader:

“Tell him that during the past hundred years or so there has been—and is at present—a concerted attempt

from our side to get through the truths concerning immortality, and the fact that personality may persist through all time, and also to take away from men's minds the false ideas put into them by Materialism.

"This problem had to be approached in as many different ways as possible, and at the same time, so as to bring conviction to as many people as possible.

"I am one of many hundreds who are making a contact now. My special task was twofold. I had to prove the persistence of personality, and to get through teaching which might be helpful at a time when people are reaching out and demanding proof that life does persist. What you consider a long period of time has no meaning for us. It has no counterpart on this side. The whole point of my trying to prove my identity was that I, who had an Earth-existence so long ago, could still communicate. It was a point many students on your side have questioned, and I had to give them some evidence of it. Many have thought that after a time the human spirit gradually dissipated and became absorbed once more into the Central Source of Life. Whether this will ultimately happen to me, I cannot say. I do not know my future any more than you know yours, but I am here, now, to testify that I still exist.

"The other reason for my renewed contact with Earth was to get through some of the teaching and knowledge I have acquired in the course of my long existence. All other forms of psychic manifestation lie outside my interest. When we three have given a few books to the world, we shall have done our work, and I shall never contact Earth again."

Nona's reply is in agreement with the belief, held by many thinkers, that a great forward "drive" is being organized at the present time by unseen spiritual forces. Whether this is merely to

meet a present necessity, or preludes a still greater Revelation, time alone will show. Meanwhile, a few of Nona's sayings may illustrate the main points of her teaching :

1. "To gain the right perspective of the infinitesimal part your Earth-life plays in your long existence, is to become the possessor of your soul. In this perspective, the most difficult of Earth's conditions become more than bearable : they become even happy, once one has acquired the faculty to vision the beyond. There are things we would save our earthly friends from experiencing, but we may not, because they are necessary. Sorrow, anguish, pain, trials, all are necessary. Oh, if only a spirit in its physical bondage had the vision to understand that its bondage is so short, and existence so long ! A soul may have an intensive schooling, or a very long one. We have an infinite time in which to live. The Earth-people's perspective is all wrong. They turn aside from the goodness God offers them so liberally, and build up for themselves gods which in time turn and rend their makers."

2. "When things are at their very worst in your Earth-life, you may comfort yourselves with the assurance that when life's brief span is past you do pass through a gateway into a fuller life where your spirits can find full expression. Fight to start that life without any shackles binding you ! So many find it difficult to tear themselves away from earthly things. Earthbound indeed they are rightly called."

3. "There is no power on Earth so potent, so mis-directed and abused, as Love. God Himself gives love to everyone. It is His talent, to be developed for the freeing of all your other powers ; for only a spirit set free by love can truly begin to know life. Earth does develop other qualities which endure as well, such as

courage, honesty of purpose, and all the keen exercising of the mind : but without the all-embracing quality of love there can be no true development.”

4. “Your world is just beginning to awaken to the reality of ours. Naturally, we are doing all we can to break down the barriers which separate the two. Your work, with that of others, is mainly concerned with the breaking-down of these barriers. We want all people to regard communication with us as natural a thing as writing to a friend in a far-distant land. We are thwarted by adverse Earth-conditions everywhere. Sometimes we find it hard to persevere. But to break down the falsely-erected barriers between one plane and the next will be for the ultimate good of the Earth-people. Once they realize our guidance, the greatest evils in the world will cease to be. All men on Earth should strive to make it such a place that spirits can live in it in happiness, health, and freedom : a place where Love reigns supreme, and each man’s motive is the next man’s good. If only the whole world believed in God as we do, and humbly went on its knees before Him, seeking only to discover good, then all your Earth-difficulties would solve themselves.”

The religious implications of this teaching do not clash with the teaching of Jesus, of Whom Nona always speaks with reverence :

“Christ showed men the way, but had He died a thousand deaths could not, by so doing, have saved one soul. But by His teaching He showed the way to millions. He is for ever blessed !”

Whether the reader can find conviction in Nona’s teaching or not, he should find in her words much to stimulate thought, and perhaps helpful to his spiritual unfolding. For those reasons the author

has offered, first, some of the evidential aspects of her psychic work ; secondly, the unique evidence of her identity furnished by her memories and language-tests of ancient Egypt ; and lastly, an outline of her religious teaching, for critical comparison with that of the Christian Faith of the present day.

AFTER THIRTY CENTURIES

CHAPTER I

THE ROSEMARY RECORDS

OVER twenty years ago, the tragic death of my brother J.D.W. in a street accident in London caused me to take an interest in the possibility of spirit-communication. I resolved that if J.D.W. were still in existence I would find him, and allow no prejudice, religious or otherwise, to stand in my way. Moreover, I soon found him, as anyone, similarly placed, may find those they mourn, provided there is a strong mutual bond of affection to make the link. Long afterwards I discovered that J.D.W. himself had prompted and stimulated my interest in psychic matters. I investigated many phases of mediumship, and sat with some of the best mediums in the world. J.D.W., who seldom failed to "get through" to me on these occasions, seemed equally interested in these new points of contact. In his new environment he taught me many things, and helped me in other ways during the difficult years of the War.

Then I met Rosemary. She had had no such experience, and was in fact not even interested in the subject, although she knew of my own interest in it. We met frequently, and had other interests in common. It was natural, therefore, when her

hand suddenly began to write automatically, that she should tell me of it : and ultimately we agreed to sit regularly each week to see what would come of it.

Thus began our joint work in a field which many investigators believe will be more fruitful than that of any purely physical phenomena. It is through what is called mental mediumship that we shall ultimately learn most about the unseen world and the things of the spirit.

Rosemary's mediumship developed rapidly. It had begun with an automatic movement of the hand, which persisted in writing the word "Muriel". Neither of us had any close connection with anyone of that name, and Rosemary was obviously mystified. Then we found that questioning on our part brought intelligent answers through her hand : and so, from these simple beginnings we learned that Rosemary had been chosen for some special work.

"We are trying to fit you for an important mission," wrote "Muriel", less than a month from her first contact. She explained that her duties were merely preparatory :

"to help beginners to find—not their feet—but their hands,"

as she quaintly put it.

"When I have finished my preparations, someone greater than I will come and take my place ; one who will give messages of a much wider significance than anything I could say."

Muriel remained in charge for nearly a year. Then, in October, 1928, she wrote :

"Here is a new guide whose power is very great. She is called Nona, and is an Egyptian lady of long ago."

The newcomer then signed her name ; the name by which we shall always know her (though not the one she had in Earth-life : that was revealed much later, in the Language-tests) and proceeded :

"You will have to take me entirely on trust, and prove me, not by what I am, but by what I do."

Before leaving us finally, Muriel gave us a brief character sketch of the new guide :

"She is not only a high spirit, but a very powerful one. She seems aloof and cold in her nature ; like very cold but perfectly pure, shining spring water."

A fortnight later, Nona took her medium under trance-control, and spoke to me for a long time. It was Rosemary's first experience of this form of mediumship. The verbatim report of Nona's conversation, recorded by me at the time, is one of the most important things in our Records. She began with a few preliminary instructions :

"Cultivate a mood of placid calm. Clear up all worry before you sit. This applies to you, my friend, for in these sittings you gain power as well as give it to the medium.

"We want to use you for our work. It will require physical and spiritual concentration. It means the refining of all your qualities, material as well as spiritual."

Nona then spoke of personal things, including

many private matters I had never discussed with Rosemary. I then realized how clearly this new guide could read my innermost thoughts, as indeed she *has* read them many times since that first memorable trance-control when she sat, erect, with eyes closed and head averted, speaking gently in a low voice through a semi-conscious Rosemary :

“God never betrays. That is a purely human failing. He reaches His own conclusions by purely spiritual methods, not material ones. His ways are of the spirit. If you live honestly, and pray with your whole heart, He cannot fail you.

“I shall have much to say to you, my friend. We shall have many paths to travel together. I am keeping watch over this child (Rosemary). You both have the right temperament for this kind of work. What we are looking for on your side at present, are useful, promising instruments. You have many brave leaders, who have done great work for the world in preparing and opening the minds of people to receive a yet wider knowledge of truth. It will have to come, but the struggle will be great.

“Never let the thought of appreciation sway you in the least. How much appreciation do you think Christ sought? How many of the influences and results of His work were shown during His lifetime? Be not discouraged. We are fortunate in having you for our—what shall I say?—secretary? No, that is hardly the right word, is it? You realize your responsibility, don’t you? Your mutual light is a light, not only for us, your friends, but also for your enemies—no, I ought not to call them that—the poor misguided souls who on our side would sometimes seek to use you to your own hurt. But they cannot use you unless you allow them to do so.”

Nona's reference here to the one great danger of spirit-communication—the risk of spirit-intruders who practise deception and mislead investigators—requires fuller explanation. During the preliminary period of Muriel's training, Rosemary had been frequently victimized by these—not “evil” but “undeveloped” spirits. They have long since ceased to trouble us, for Nona's powerful control, combined with that of a strong band of spirit-helpers, have now rendered us immune. But earlier messages, recorded before Nona came, had fully warned us what to expect unless careful preparations preceded our sittings :

“You cannot understand how many evil forces there are which are only too eager to get hold of such a strong writing hand. We cannot protect our medium without arranging our circle over here. You are quite safe as long as you sit at the times we ask, and always pray first.”

This was written two months before Nona came, by a higher guide than Muriel. Our prejudiced opponents will no doubt quote it against us. But with a much wider knowledge of the subject, I maintain that the “dangers” of psychic research have been grossly exaggerated. Much depends upon the mental attitude and spiritual development of those who undertake it. If we are foolish, we shall be fooled. If we are wise, we shall attract wise and sensible guides. People who are not disposed to treat this subject seriously, and to prepare themselves for the work by self-discipline of every kind, should leave it alone. But for those who, like

Rosemary and myself, have consistently striven to fit themselves for the task, there is no danger at all ; nothing but an increasing joy of service which brings its own reward in spiritual growth and development.

Nona's words therefore show the tolerance of a great spirit for these lesser ones. Many of them have been helped by her to a better understanding of their present environment.

On the other hand, our own family-communicators on the other side, including my brother, J.D.W., have with Nona's help established a contact with us so complete and intimate, so intensely characteristic and evidential, as to make our regular sittings a personal joy as well as a fruitful contact for spiritual and scientific instruction. Three of them can now use Rosemary's hand almost as easily as Nona herself ; one of the three being of course J.D.W., who found it a new experience.

"It's an uncanny feeling even yet, to be writing through another hand,"

he wrote in February, 1929.

"It is probably what thousands of others on this side feel, and perhaps the reason why more important messages are not written."

Nona's usual method, however, is to write the message herself, sometimes allowing the spirit-visitor to rest his hand on hers for the signature only. An evidential contact with John Bunyan, for instance, produced a signature not unlike his 1685 signature, which neither Rosemary nor I had

then seen. In addition to writing with Rosemary's hand, Nona has also developed Clairvoyance and Clairaudience in her medium.

Examples of these will be quoted in the present chapter. Strangers needing help and comfort are referred to other mediums. Our own work is purely research. The Records of our regular sittings now fill over twenty volumes. They have formed the basis of many articles, and are carefully edited, indexed, and cross-referenced by marginal notes. Incidentally, they contain much information upon the processes employed by spirit guides when using a medium. Thus Nona said :

"I do use the medium's mind, and I draw upon her store of knowledge, but it is myself who speaks to you. Sometimes she gets our impression, and her own mind writes the word in its own way. That is how mistakes occur, and it explains why the written word must be carefully sifted.

"I place my left hand on the brow of the medium, and guide the pencil with my right. Whenever there is a sitting, many spirit-forms press in around her and ask to be allowed to write. Against this force one has to take great precautions. Usually they understand, and make no attempt to interfere in any way, but if I were to allow all who come, she would never finish. On these occasions, all your guides make a circle round you—a chain of power, so to speak—which is quite effective in preventing any breaking through on the part of strangers."

I once asked Nona how she wrote and spoke English so well, since her Earth-life had been spent in Egypt. She replied :

"I have been in touch with your land, Doctor, sufficiently long to speak her tongue. At the same time, I could through a strong medium write in the language of her mind, whether I understood the symbols of her country or not, by impressing a picture of my ideas upon her brain which she would translate into her own words. This is often done, but it gives rise to misconceptions, for a medium describes always what she sees, in her own way, and subject to her own experience and knowledge. So the better way is to give the *words* through the medium's brain. In purely 'automatic writing' this difficulty is overcome, because we simply take the medium's hand and do as we please with it, as I could with yours."

(Here Nona, controlling Rosemary, seized my hand and moved it freely over the writing pad.)

Nona's use here of the conventional phrase "automatic writing" is commended to the attention of students of mental phenomena. As commonly understood, the term is somewhat unfortunate, since it implies a self-acting movement— independent of the will, it is true—but with no external significance. It is one much favoured by that school of investigators which regards all such communications as originating in the mind of the medium (or so-called "automatist") who must therefore, according to this theory, be both their author and agent. This book is written, however, upon the contrary assumption that Nona and Rosemary are separate individuals. Rosemary may have been the agent, but Nona was the author of the statement just quoted. "Automatic writing", as this guide describes it, is a mechanical, passive

process. The medium has no more to do with the message than my pen has to do with the construction of this sentence. On the other hand, "impressional writing"—a better term to apply to most of Rosemary's scripts—*does* employ the medium's mind, which may thus respond, apparently either to words, pictures, or ideas suggested by the controlling guide.

This independence of thought between Nona and Rosemary was illustrated by an incident in January, 1930. Rosemary's hand had been writing for some time when it suddenly stopped, and Rosemary remarked that Nona had left her. Immediately the hand resumed, and wrote :

"No, I did not leave the medium at all, Doctor. She was mistaken. I released her hand, but that was all."

F.H.W. : "That is strange !"

"Why ?"

wrote Rosemary's hand.

F.H.W. : "Well, your statement does not agree with hers. That appears to be evidence of separate identity."

"Yes, I see !"

wrote Nona.

"Of course, I use her brain. But then we always use some part of the medium. If it isn't the brain, it is what you call ectoplasm. I suppose there is always some part of the medium's self in what I write ; but very little on occasions like this, when her mind is so remote and tranquil."

SEMI-TRANCE CONTROL

This is not in Rosemary's case the complete control of the ordinary trance-medium.

"The medium's consciousness is active all the time I am now speaking,"

explained Nona in her first experiment of speaking through the medium :

"but I have control."

Rosemary's degree of consciousness is often indicated by her remarks on returning to a normal state :

"This place is horrid. Why couldn't I stay there?" "I don't want to come back." "I seem to have been sitting in a back seat."

She says the main actors of the trance-drama function outside her volition, though they use her faculties of speech and vision.

This difficulty concerning the subordinate and passive part played by the medium's subconscious personality has led many critical investigators to conclude—quite erroneously—that *all* trance-mediumship originates in, and has no further significance beyond the medium's own subconscious mind. Such a view, however, cannot explain either the Language-tests of Nona, or the many evidential incidents to be found in our Records. A few of the latter will be outlined in the present chapter.

CLAIRAUDIENCE

The clairaudient faculty in Rosemary has enabled Nona to transmit her now famous Language-tests

of Ancient Egypt. It is also frequently in evidence when my own family guides wish to communicate with me.

“He says so and so,”

explains Rosemary on these occasions ; and proceeds to repeat details of speech which are not only idiomatic (and therefore evidential, since Rosemary never knew my people during their lifetime) but which often refer to family incidents long past and almost forgotten even by myself. I have thus frequently conversed with my “deceased” relatives, and obtained from them news of other relations still living in distant parts of the world, and corroborated by the latter in subsequent letters.

Most people have the clairaudient faculty in a rudimentary form. They “get an impression”—to quote a hackneyed phrase which is more literally true than they imagine—and though all such “impressions” cannot be said to come from external spiritual sources, there is evidence in our Records that many of them do. It cannot be too plainly stated that mediumistic faculties are more general than is commonly supposed ; the only difference being a matter of development.

Nona goes even further :

“All these human senses of yours are linked up more closely than you think. For instance, you could train other parts of your body to *see*, if you wished : and a sudden sound, if unpleasant, will react upon all your nerves. They *hear* it.”

Rosemary’s clairaudience is mostly in evidence at the end of a sitting. One of the earlier language-

tests, for instance, was given just as she was passing from semi-trance to the normal state: "I give you this: it came as a flash; just *the faint shadow of a spoken word*:"

"Ah-yóungk-ti-a."

Rosemary pronounced it with a slightly guttural accent, as a German would say "Jungfrau." Later, we discovered through an Egyptologist (Mr. Howard Hulme), that this phrase was pure Ancient Egyptian ("Y-(ng)-ankh-tya") meaning: "Live thou! Here's life to you!"

Psychometry, or clairvoyance resulting from a medium's contact with definite objects, particularly letters from strangers, is as yet purely experimental in Rosemary's case. Several accurate examples are on record, but need not be discussed here. Her mediumship follows the more general line of impressional writing, clairvoyance and clairaudience; and the incidents chronicled in *The Rosemary Records* may roughly be classified under the following headings:

1. The presentment of symbols, or symbolic pictures, in words.
2. Scenes and descriptions of the unseen planes, or "spirit worlds".
3. Descriptions of spirit visitors, by Lady Nona.
4. Tests of identity of such visitors.
5. Earth-memories of spirit-communicators, transmitted from their minds by Nona.
6. Etheric impressions of past incidents which occurred in the vicinity.

7. Rare examples of "travelling clairvoyance" of events simultaneously happening elsewhere.

A short explanation of each of these may interest the reader.

1. Symbols and symbolic pictures are frequently used in all psychic contacts, probably as a convenient means of communication. Spirit-people usually communicate with each other by *thought* rather than language as we understand it. They may still use language as an Earth-memory, but thought-transmission is simpler to them, and overcomes the limitations of spoken language. Our so-called Telepathy is a rudimentary form of this spirit-faculty, and one of the strongest proofs that we in the body *are* spirits here and now, but prevented from exercising this faculty by the "muddy vesture of decay" which—as Shakespeare so accurately put it—"doth grossly close it in."

Moreover, thought, being creative on the next plane, immediately takes form and can be so perceived by other spiritual beings. Our own thoughts frequently take form too, and can be perceived as thought-forms by our spiritual guides. Hence, by presenting thought-symbols, each with a definite meaning, they are able to convey ideas to each other and to us, quite easily. The following symbols occur in our research to convey the ideas indicated: Bay leaves (conquest): Globe (sign of power): Sword (fighting): Crown (spiritual achievement): Cloud (trouble): Flapping of wings (passing of time): White robe (purity): White doves (peace): Red lamp (danger): Tree with

branches (new openings): Sheaf of corn (harvest of effort): and Star (good fortune).

These symbols have at various times been presented by Nona herself, together with others which were sometimes prophetic. For example, the sudden death of a clergyman whom I knew well was foreshadowed a month before it happened by the presentment of a coffin upon a trestle table surmounted by a bunch of lilies. No name was given; but a month later I was one of those who kept vigil by the coffin itself, as it stood in the chancel of his own church, on a trestle table with a single bunch of lilies placed upon it. Nona had obviously presented the symbol to prepare my mind for a forthcoming shock. But the whole question of foreknowledge and prophecy is too big to discuss here.

2. Scenes and descriptions of the next plane, or "Heaven" as the popular mind visualizes it, are very numerous. They are usually very beautiful, but the popular notion of Heaven is incorrect.

"You must not think the next stage a land of final heaven," (wrote Nona). "I do not know where that may be, but I do know there are spheres and spheres of existence, each higher than the last, through which we may pass by a series of deaths into newer lives."

I shall quote a few examples of these descriptions in a later chapter on "The Unseen Worlds".

3. Descriptions of spirit-visitors to the Rosemary circle are frequently given as tests of identity. Usually they are of family guides, or their friends, but sometimes we make an unexpected contact

with a distinguished stranger. The late Mr. Gladstone, for instance, made such a contact in January, 1929, and fortunately was able to prove his identity. Nona described him as

“a fine-looking man, elderly in appearance, but young in carriage. His life was full of worry, and he had much to endure on your side of calumny, and even worse after his death. But now he has not only forgotten all that, but earnestly desires to be of use to the very people who so cruelly misunderstood him.”

4. Tests of Identity given by such visitors are first offered to Lady Nona, who then transmits them through Rosemary. Usually they are given in trance-speech, but Mr. Gladstone's tests were the more remarkable in that they were written through Rosemary's hand. Six months later I was able to verify them, none of which were known to Rosemary, and of which only one was known to me. The facts show clearly that none other could have written either the important message I quote in the last chapter of this book or the tests I subsequently verified. Mr. Gladstone wrote :

“Now for my tests. I say that I am Gladstone. The house I lived in is still standing. It had a large doorway of carved oak. There was a pond with fishes in it, and a terraced walk where I used to walk daily when I was there. There was a wide staircase, which led to a still wider passage above. This passage contained some portraits and other pictures. There was also a large dining-room with long windows almost reaching to the ground. On the other side of the house was a great garden. There were many trees I cut down myself,

but some I planted. These trees are still there to-day. They were oak and sycamore."

Six months later I was able to test these statements during a visit to Hawarden Castle, the home of the late Mr. Gladstone. I discovered that the stone entrance-porch had a large handsome doorway of carved oak, that the terrace where he took his daily "constitutional" was still there, along with a small round pond containing goldfish. A stone staircase led up from behind the oak door to another staircase above, on the walls of which were hung portraits of Charles I, Charles II, Lady Sandys, and Catherine of Braganza. French windows were in the dining-room, and the great garden *was* on the other side of the house. Gladstone's tree-felling is too well known to be considered a test, though Rosemary had never heard of it, and neither of us had ever visited Hawarden. But *tree-planting* was a fact new to us both. Yet there stands, in Hawarden park, a handsome young oak-tree, forty feet high, planted as a sapling (the gift of Prince Bismarck) by Mr. Gladstone in 1896. Finally, the only surviving gardener of Mr. Gladstone's time informed me that although this was the only oak planted near the castle by the great statesman, several other trees were planted by him on various other parts of the estate, including sycamores. There were other tests of a more private nature, but these will suffice to show the method adopted by such visitors to the Rosemary circle.

5. Earth-memories of spirit-communicators

form an interesting problem. Why Mr. Gladstone should have chosen his home in North Wales for identity purposes instead of the House of Commons, for example, was his affair, not ours. It would seem that to a discarnate spirit the scenes best remembered are those associated with intense human experience. The most remarkable case is a contact with a spirit claiming to be John Bunyan. Six scenes from his life were given—all of them unknown to Rosemary and myself—and backed up with over a dozen tests of identity which I was able to verify after months of careful research. When I asked Nona how she obtained these things from Bunyan, she replied :

“I got them through his thoughts. They were the recollections of the most imperishable memories of his life.”

Another contact, hardly less interesting, was that of John Christopher Schmidt, the friend and secretary of Handel. This spirit's memories of Handel's house in Brook Street ; of the first performance of the oratorio “Samson”, at Covent Garden in 1743, and of the great master himself, would be interesting to the musician, if not to the general reader.

6. Etheric impressions of past events are among the most fascinating problems of psychic research. They appear to be records imprinted on the ether of incidents which happened long ago at that particular spot.

Rosemary, when visiting these places, is normally not aware of anything unusual ; but Lady Nona,

at a subsequent sitting, will sometimes describe the etheric impressions she or other spirits had noted there, when accompanying her medium.

One such incident occurred in Huntingdonshire, near the River Ouse, where Nona described a number of steel-helmeted soldiers looking for a convenient ford to cross the river. Another incident happened in an old farmhouse in Northamptonshire. Both of these were connected with the Civil War of the time of Cromwell. Another, in Bedfordshire, traced a detailed etheric impression of a stockaded village of very early times; while yet another, in Shropshire, gave a full description of an old farmhouse dining-room as it appeared a hundred years ago. These descriptions are too long to quote here, but they were often evidential. For instance, I afterwards discovered near the site of the stockaded village a large tumulus, or barrow, containing human bones; and at the farmhouse in Northamptonshire where Nona (or Rosemary) had seen the vision of a number of Cromwell's soldiers forcing an entry through a point in the wall where no door now existed, I found that a door *had* existed there in the seventeenth century, which had since been bricked up and plastered over. The Shropshire farmhouse, according to Nona, had "a tendency to hauntings". For the most part, however, these etheric impressions have no conscious life in them, although they retain visible, active movement, the sound of voices, and even the sense of smell. The soldiers in Northamptonshire were heard

"calling for food";

and there was (said Nona),

“a rough, wild smell of leather and horses.”

Such etheric records, we were told, were comparatively easy to read in quiet country places where

“nothing of more recent occurrence has overlaid what has been. The cross-influences are fewer. It is as though the sum-total of life which had been lived thereabouts was so strong in its essence that when the door is opened between the next sphere and your own, this impression, being the strongest, is most easily observed.”

7. Travelling clairvoyance is a kind of psychic broadcasting. The few examples in our Records include an account of a shipwreck given while it was actually in progress two hundred miles away. Other examples appeared to concern contemporary happenings in Russia and China, ultimately corroborated by the newspapers. It would seem that incidents involving intense emotional stress have power not only to leave an impression upon the ether, but also to broadcast themselves to a great distance, there to be picked up by a mediumistic human receiver.

These illustrations of Nona's powers, and of Rosemary's mediumistic faculties, are not quoted for the purpose of exciting wonder and curiosity. There is a much deeper purpose behind all such psychic manifestations. The great Law of Service operates through all the spheres. In this chapter I have written of Nona as a guide, a teacher, an intermediary between spheres. My final quotation

will deal with yet another aspect of her work—that of a missionary spirit.

LOST SOULS

The Rosemary circle has been used more than once for the purpose of bringing enlightenment to lost and bewildered souls who have passed out utterly unprepared for death's great change.

“Why doesn't everyone on Earth know about this ?” said one of these, after we had shown him that communication with Earth was still possible.

“I brought him to you, but he does not know that,
nor can he see me,”

wrote Nona, afterwards.

“I found him wandering and unhappy, in a dark, grey mist, feeling very lonely and miserable. He could see nothing at first, nothing but this medium's hand, writing apparently by itself. He has only recently passed over, after a final illness aggravated by intense suffering. In life he was a great scoffer, not only at this subject, but at all religion. He is too overcome with relief to say much just now ; relief on finding that he still lives, and that he is now free from pain. He keeps saying : ‘Then there *is* a God, after all !’ ”

The reader may now begin to appreciate why this book has been written ; why two people who are each busy following a separate professional career have devoted so much time to regular sittings, in order to fit themselves to be the instruments for a larger purpose which has steadily become clearer with the passing years.

We cannot speak for the Lady Nona. She, too, is probably an instrument used by yet higher powers to combat the stupid and deadly materialism which threatens to destroy the world. Her motives are her own affair, but we might not be far wrong if we assumed them to be similar to those of One Who came to Earth "that we might have life, and have it more abundantly."

CHAPTER II

THE EARTH-LIFE OF NONA

FROM the moment of our first contact with Nona there has been no inconsistency about her nationality in Earth-life. Muriel's introduction has already been quoted. Nona herself endorsed it in her first written communication. True, she refused, at that time, to be more explicit.

"I have lived my life on your side," (she wrote), "and have no wish to have the past revived at all. Many of us here feel the same. That is one of the reasons why a great many spirits refuse to come and communicate with you, because people will insist upon reviving all their Earth-life, which they have put so far behind them."

Two months later, however, finding that she could trust us, she volunteered her story, which I quote from the fourth volume of the Rosemary Records :

"Long ago there lived in Egypt a certain Pharaoh, and I was his queen. In those days Egypt was full of astrologers and wise men who foretold the future. Now one of these was a bad counsellor, and I warned the Pharaoh against him. I knew he was secretly plotting not only against my life, but against that of the Pharaoh too. In vain I pleaded with my husband, but he refused to take action, declaring the man to be honest.

"In despair, I tried to have him put to death by the servants of my household. It was discovered, and the Pharaoh ordered me to be cast into the Nile. It was a

tragic end to a happy life, and I was not even allowed to be buried with my own people. Later, the Pharaoh discovered that what I had said was true, and was filled with remorse.

“For a long time I slept, and then awoke to the bitter realization that I was still alive, and that my sufferings—far from being ended—were increased by bodily separation from him who was still so dear to me. I blamed not him, but the wicked counsellors who, jealous of his great love for me, had told lies in order to turn him from me. After my death he suffered as I suffered, and yet we could not meet.

“In spite of all the enlightenment of our time, there was no way in which I could get near to him, as all the priests, who were mediums too, hated me, and would not have helped me. In his despair he turned to another queen, but she did not bring light to his spirit. Thus we were unhappy, he thinking me dead for ever to him, while I went far away, and by rigid self-discipline overcame my morbid Earth-longings. I trained, and in due time became a medium on this side ; for I, having known the despair of being unable to approach my loved one, was only too anxious to help others in similar straits.”

The reader will probably agree that this is an extraordinary story. The sceptic will probably dismiss it as a subliminal fancy of the medium's mind, which, he alleges, is constantly fabricating such things. It may interest him to know that I myself did not exclude this possibility, at the time the story was written through Rosemary's hand. Nona was still a comparative stranger who had yet to prove her bona-fides, even to us. We had taken no more than the average person's interest in Egypt and Egyptian history. But many months

of careful research at the British Museum and elsewhere led me to conclude that Nona's Pharaoh must have been Amenhotep III (1406-1370 B.C., according to the latest authorities). Several trifling details given by Nona at various times appear to support this view :

"He was buried near the entrance to a silent and little-known place, secretly, for fear of robbers who violated the tombs."

This probably refers to the lonely and quiet Valley of the Kings. Amenhotep III was the first Pharaoh to be buried in this wild and desolate gorge, an hour's journey from the Nile.

"He built temples, and made statues of himself on all gates of buildings."

It is true that many Pharaohs did these things, but Amenhotep III is known as "the great temple builder". His building operations extended from one end of Egypt to the other, and included the great Temples at Luxor, Karnak, Sakkarah, Al-Kab, Saddenga, and elsewhere. Statues of him are still to be seen in many of these places, the most famous being the great Colossi of Memnon, on the west bank of the Nile.

"He was always absenting himself, to make Egypt great,"

was another of Nona's statements.

"He took an army to Babylon, but they were friends afterwards."

These statements might apply to at least three Pharaohs, but it is a fact that Amenhotep III warred successfully in Asia, as well as in lands south of Egypt. Some authorities state that his reign was peaceful. This they assume from the absence of records to the contrary, and the scarcity of records generally : but history shows that nearly all the records of this reign were destroyed by the priests, for reasons which will be shown later. Among the memories of Nona, written through Rosemary's hand, is a glimpse of an Egyptian army,

“returning from Syria, bearing all the spoils of a conquering host. There were hundreds of prisoners, doomed to a life of slavery. These were mostly strong men and women who were able to work in the fields and in the army, and in the ever-increasing demands of the Pharaoh for his building.”

Nona's personal memories of the Pharaoh, presented clairvoyantly to Rosemary and described by the latter, include this interesting picture :

“I see him sitting on a square, straight-backed chair painted in brilliant colours and overlaid with gold. His face, broad at the temples, goes sharply to a long, pointed chin with a short beard, cut square : big ears ; fierce expression of features, wide nostrils. There is a curious sinking of the face on either side of the nose. Had he anything to do with the Persians ? It was a reign of fighting. There were invasions, plots, and counter-plots. It was through one of these that the Lady Nona was killed. Two Nubian slaves stand on either side of his throne. They were prisoners he himself took. It was a reign of great upheaval ; a time when priestcraft was held in low valuation.”

The foregoing details were given long before my researches had established the Pharaoh's identity. Rosemary knew nothing whatever of Egyptian history, nor did I, before the coming of Nona. Therefore, until the Language-tests received at a much later date enabled an Egyptologist to "date" Nona herself, the above statements were all we had to go upon. Here are a few corroborative facts which were subsequently ascertained :

1. Amenhotep III (whose name is variously spelt Amen-hetep, Amenophis, Ymanhatpe, and otherwise), crushed a revolt in Nubia in the fifth year of his reign.

2. The temple-priests were sometimes mediumistic, like the prophet Samuel, Moses, and the Delphic Sibyls of a later date. The Hebrews and Greeks followed Egyptian practice in this as in many other things.

3. There may have been a good reason why the priests should have hated Nona, as will be seen later.

4. This Pharaoh's reign *was* one "of great upheaval", and towards the end of it the corrupt practices of the priests led to a "low valuation" of priestcraft generally.

The domestic evidence for Nona's story is even more remarkable. Amenhotep—whose first wife Tiya outlived him—also married several princesses from neighbouring kingdoms. Among these was a sister of Kadashman Bel, king of Babylonia.

The Tell al-Amarna Tablets,¹ unearthed in Egypt in 1887, include a letter sent by this king to Amenhotep III, which states: "Behold, thou desirest

¹ "Die Amarna Tafeln." J. A. Knudtzon. Leipsic, 1907.

my daughter for thyself in marriage, while my *sister*, whom my father gave thee, is there with thee, and nobody now has seen her, whether she be living or dead." Kadashman Bel, suspecting her disappearance to be connected with foul play, had sent messengers to Egypt to find and identify his sister. This they failed to do, in spite of the fact that the Pharaoh presented for their inspection all the women of his household. The name of the missing princess is not preserved in any historical record, for which a good reason may be suggested later: nor is it stated in the Amarna letter itself. Nona herself, in the subsequent Language-tests, gave her Earth-name as "Telika" (Teh-lée-kah). Gilukhipa, or Kirgipa, another consort of this Pharaoh's, also disappears strangely from history, but for many reasons I do not connect her with Nona; the chief being that Amenhotep married Gilukhipa in the tenth year of his reign of thirty-six years, and she is not heard of again; whereas Nona has told us that she

"was of his later years"—

—a statement corroborated by other portions of her story. When asked whether she were Tiy or Gilukhipa, Nona replied:

"Neither, but one other."

She has also stated that she

"was a relation of the Pharaoh's, as well as his wife"—

—a statement which again receives support from the practice of intermarriage adopted in Egypt in those days.

We now come to one of the most interesting details of Nona's story. She has told us that her life-period on Earth coincided with

“the beginning of the break-up of the power of the priests, and the founding of a new religion.”

This definitely places Nona in the latter part of Amenhotep's reign. Students of Egyptian history are familiar with the religious upheaval of the time of Akhnaten, or Khu-en-Aten, otherwise Amenhotep IV, the son of Nona's presumed Pharaoh by another wife. It involved the overthrow of the worship of Amon, or Amun, with its many gods and goddesses, and the founding of a new monotheistic religion (the worship of “Aten”) not unlike our religion of to-day. That Reformation did not begin with Akhnaten. The new movement was already in being during the later years of his father's reign.

Nona, whose sympathies were with the new faith, naturally incurred the hostility of the still-reigning priesthood of Amon. She became the victim of an intrigue in which the priests of Thebes played a discreditable part, and culminating in tragedy for Nona.

The story as she herself has told it makes the sequence of events quite clear :

“At this time the Pharaoh was indisposed and too weak to be his usual strong self.”

History again corroborates, for the records show that Amenhotep suffered from ill-health towards the end of his reign.

"It was also the time," (wrote Nona), "when his enemies sought to wrest his power from him, with the help of his foes the Syrians. I learned of their plans, which were led by the priest of my own temple. I tried to have him destroyed, but it was discovered, and I in turn was put to death."

History also shows that after the overthrow of Akhnaten, a generation later, and the return to power of the reactionary priesthood of Amon, the records of this reign and many records of the previous reign were destroyed. I pointed this out to Nona, who replied :

"They were destroyed through fear. The priests were afraid of the new teaching. I was in sympathy with the new religion, and became an Initiate of the secret order of that time. Just as you would burn seditious books, the priests cut out of the records everything about the new religion. But the spirit of it had already spread to other countries, and from them it came back to Egypt. Many of the records were taken out of the country and carried away to secret places where they would be safe. Among these were the records of a much earlier time than ours. It was a religion very similar to yours to-day. Some tell us it was the First Coming of Christ Himself—that it was inspired by the Christ in Heaven. But the time was not ripe for it to become the great movement it afterwards became, and that was why He did not Himself manifest as incarnate at that time."

These statements will give the reader food for thought. They indicate a still earlier Reformation in Egypt than that of Akhnaten, of which no trace remains. They also suggest that God, through

Christ, is constantly endeavouring to reach His people, and has done so throughout all ages. Even if we take the latter part of the foregoing statement as unverifiable, the first part appears to be corroborated by the history of Rosicrucianism, which derives many of its principles, I am told, from the teaching of Akhnaten. It is not impossible that the records to which Nona refers were carried from Egypt as far as Tibet, the early home of the Rosicrucians, and thus preserved from the destruction which overtook Akhnaten's work in Egypt. The latter had taught, says one authority,¹ of Aten as "the intangible, formless, omnipresent Father of mankind; the controller of that proximate Force, which, for want of a better definition, was called the life-giving energy behind the power of the sun. He was the tender and merciful 'Father and Mother of all that He had made': the 'Lord of Love', the 'Comforter', the Prince of Peace, who hated warfare, and who delighted in happiness."

Finally, Nona has given us at various times many reminiscences of her life in Egypt, some of which I shall relate in the next chapter. But the most convincing evidence that her Earth-life belonged to this period is provided by the Language-tests in the chapter following, some of which appear to "date" her as definitely as modern English would date an educated Englishwoman of the present day. The reader may suspend his opinion upon the veracity or otherwise of Nona's Earth-story until he has read these two succeeding chapters. It is a singular story, presenting many difficulties which in our limited knowledge may

¹ See Arthur Weigall's "Ancient Egypt", page 51. (Benn's Sixpenny Library.)

never be solved. I can only testify that the facts of its recording were exactly as stated. Research for the purpose of corroboration in one direction frequently brought corroboration in another, and yielded a mass of information which Rosemary could not possibly have assimilated before the story was written.

I have sometimes wondered why it should ever have been written at all. Nona's powers of spiritual guidance were sufficient without the supporting background of a life she claims to have lived over three thousand years ago : but whether her teaching would have been accepted without it is another matter. There are other reasons, connected with the unfolding of destiny, which perhaps made it desirable that the story should first have been told in all its naked sense of tragedy, in order that what has been called "the Law of Spiritual Consequence"¹ might afterwards become more intelligible to a generation of mortals groping for Truth. If that be the larger purpose behind the strange narrative told in this chapter, we may be grateful to the Lady Nona, even if we cannot accept her story as historical fact.

¹"The Religion of the Spirit", page 99. Stanley De Brath. Rider.

CHAPTER III

NONA'S MEMORIES OF EGYPT

ADDED to the life-story of Nona, her memories of Egypt as she knew it may be regarded as supplementary evidence of her identity. In a later chapter I shall discuss these memories in relation to the persistence of personality. Meanwhile, we may quote a few from our Records :

"There were no dwellings on the banks of the Nile in my day. People gathered there to worship and to bathe."

I had discussed with Nona (who was in trance-control of Rosemary at the time), some pictures of the Nile taken from an aeroplane, in a film prepared by Sir Alan Cobham. I had referred to the modern dwelling-houses to be seen near Cairo. I also referred to the Pyramids.

"Yes," (replied Nona), "but the sand has covered up all that part of my country. The Sphinx stood right out of the sand in my time. Some of the people worshipped it as a god. I think it was put up originally as a monument, but that was long before my time."

I ascertained later, from other sources, that the Sphinx was at least 1,300 years old even in Nona's presumed period. It had already been surrounded with sand, but the Pharaoh Thutmose (or Thothmes) IV cleared it away a generation earlier.

These are trifling corroborations of her story, but they may interest the student. As facts, they were quite unknown to Rosemary and myself.

Another memory was recalled in connection with one of Nona's language-tests. Our translator, Mr. Howard Hulme, had expressed the opinion that in Earth-life Nona might not have *written* the symbols of the language she had spoken through Rosemary. On quoting his letter to Nona, the answer was given :

"I never had any cause to write myself, and indeed could not. We had little use for what you would call practical education. As far as I remember, I never even thought of such things. We always had people to do things for us. To send messages by word of mouth was done whenever possible."

Many of Nona's memories seem to have been recalled when comparing our own country and its customs with hers. Let us consider a few illustrations :

"I love these English rivers of yours, especially where there are trees and so many beautiful flowers. My own country was so bare, and the Nile so great that we revered it too much to have the same sense of enjoyment as you have."

Incidents of small significance in themselves have occasionally produced an interesting reminiscence, as for instance a casual conversation between Rosemary and myself on the methods of making English farm-butter. Nona, who had apparently overheard our conversation, made a subsequent comment :

"We, too, in Egypt used to make a kind of butter in a long wooden tub, with a handle that went down from the top of the tub. It was more like what you would call cream-cheese. We made it with sour milk."

Neither of us had ever seen any reference to such a thing; but Mr. Howard Hulme, Nona's translator, informed us that "the butter-churn mentioned by Nona" was quite authentic. Another incident, even more trifling, produced an equally ready reminiscence. Rosemary had a few chocolates, and on seeing these I remarked that in Ancient Egypt they never had such things. Nona, who was about to open the sitting, seized Rosemary's hand at once, and wrote :

"No, but we had our own kinds of sweetmeats, made with some thick white substance with nuts in, rather like some of the sweets you have to-day, We called it——

(Here Rosemary heard clairaudiently the word

"Táy-klah,"

and repeated it for me to record.)

On sending a report of this trivial incident to Mr. Howard Hulme, we were told that the letter "T" was used in Egypt to signify "bread". Further, he believed it to have been pronounced "Tay".

Another equally amusing incident happened when Rosemary and I paid our second visit to Mr. and Mrs. Howard Hulme at Brighton, in August, 1934. Rosemary had been down to the beach alone, and had left her handkerchief on the sea wall, the tide being far out. An hour later, as Mr. Hulme accompanied us to our point of

departure, Rosemary heard, many times, the clair-audient phrase

“Shenóo Sheráht.”

She repeated it aloud, and Mr. Hulme and I recorded it as language-test No. 324. She then remembered her missing handkerchief, pointed out the spot where it had been left on the sea wall, from which Mr. Hulme recovered it after we had gone.

A few days later, carefully analysing the phrase spoken that morning by Rosemary, he found to his astonishment that it was correct Egyptian for

“wrapper of the nose.”

Nona had obviously impressed her medium to draw her translator's attention to the missing handkerchief in two ways; first by its Egyptian name, secondly, by the fact itself.

Such are the “trivialities” of spirit-contact which some of our opponents—having no sense of humour—can neither explain nor understand. Even the ordinary reader may smile at these insignificant trifles. Viewed in the cumulative sense, however, they are anything but insignificant. The Lady Nona has a deep understanding of human nature, and this is by no means the solitary instance of *her* sense of humour.

Then again, occasional references to the religious outlook of her time are interesting for comparison with our own :

“In my day we had a full belief in many of the spirit-teachings which now seem so new to you. Their form

was different, but they were merely dressed up in the manners and customs of our time.”

Some discussion on the seven spheres alleged to be above the Earth-sphere—of which the highest is said to be the “Christ-Sphere”—brought an important correction from Nona :

“I, too, was told when on Earth that there were seven spheres. It was part of my religious teaching. I also believed it when I passed on, but my own higher guides never gave me that impression, neither do they ever use the term about Christ. We do not here measure development by Christ, and I should say that if you were to reckon the spheres as seven hundred you would perhaps be nearer the mark.”

In a subsequent chapter towards the end of this book we shall discuss how these discrepancies on the part of spirit-communicators arise. They are inevitable between spirits who have passed over recently, and others, like Nona, who have been passed on for thousands of years. Life is an eternal progression in knowledge as well as in spiritual growth, and death does not enlighten us immediately, on these deeper questions of fact. It will also be seen that here Nona implies no irreverence towards Jesus, in stating that spiritual development in the spheres—essentially an eternal progression—is not measured by Him. On the contrary, it will be shown that we on Earth do right to measure our growth by His standards, for Nona herself puts this clearly :

“In His teaching you have the whole Gospel of God’s Love, and it is all you need to know.”

Here is another comparison :

"I wish we in Egypt had known more about the Love of God when we were upon Earth."

I replied with a reference to Isis and Osiris.

"We worshipped gods, my friend, not God," she answered.

"We had many gods. We feared rather than worshipped. This followed an appreciative reference to the sayings of Jesus, and the comparison was in favour of our outlook to-day. On another occasion the comparison was otherwise :

"I cannot understand why your people look upon death as something tragic. One can understand the personal loss of a friend ; but added to this there seems to be the feeling that something dreadful has happened to him. If birth is a matter for rejoicing, death should be one for greater rejoicing. Those races who celebrate it with music and dancing have the right idea. We in Egypt had no attendant sadness at our funerals. Many of our ideas were incorrect, but the principle behind our customs was true."

I should like all bereaved Christians to ponder Nona's words. When our knowledge of the facts of life and death becomes wider, we shall cease to fear the latter, and may perhaps cease to mourn for those who have reached the next stage of life's long journey.

Here is another glimpse of Nona's Egypt :

"We lived by rule, prophecy and priestcraft ; practically without free-will in an age which had far out-

stripped in some things the age in which you are living to-day. In science, for instance, the wise men of Egypt had knowledge which your world would prize to-day, could it be recaptured. But it was a knowledge of the mind, not of the heart. The development of the soul was not known. All the pomp of life, we believed, was carried on beyond death: but the human qualities of kindness, holiness, beauty of living, did not seem to enter into the scheme at all."

Now let us pass from these comparisons between her time and ours, and consider Nona's personal memories of the Court. I have already stated that the records of that time are scanty. Nearly all writers on Egyptian history describe the reign of Amenhotep III as "one long peace", probably in the absence of details to the contrary. On the other hand, Nona states that

"it was a reign of fighting."

There were plots and counter-plots, and at least one campaign into Syria of which no mention is made in the historical records. True, authorities agree in showing that towards the end of the reign Egypt made little or no effort to suppress the rebellion of her Asiatic subjects, but if Nona is correct, they are wrong in their estimate of Amenhotep's character.

I once pointed out to her the difficulty of convincing others of her association with Amenhotep. She replied:

"That is a thing which could never be proved. Official records were so often untrue. Deliberate falsehoods were often placed on record—not with the object

of deceiving future generations, still less for a period thousands of years ahead—but because it was a convention to put on record things which were not always accurate ; partly to flatter those who were highly-placed, partly to exaggerate events in the eyes of neighbouring nations, and of our immediate successors.

“Private matters were seldom recorded. Such was my life with the Pharaoh. He was a much finer soul than the historic records show. In his later years he left the management of Egyptian affairs to others, preparing for his own passing, and repenting much of what he had done in his earlier years. It was through suffering and ill-health that his mind turned away from temporal things to what I was able to tell him about the new religion.

“If his son (Nona here refers to Amenhotep IV, or Akhnaten) was a great reformer, it was owing to his father’s influence more than the records show. Indirectly, I was perhaps responsible for that. The boy was not my son, but I was his adviser in many ways. We talked much together. He was young when I remember him, but a fine soul, even then.”

Another point on which historians differ from Nona is in their estimate of Tiy, or Teie, the Pharaoh’s first wife, and therefore his queen. Historians refer to her as “the best-beloved” of all his wives, and point to the frequent references to her in the records, and the many statues of her, as evidence of this.

Nona, however, shows us another side of Tiy, which may account for the prominence given to her :

“The queen was very ambitious, very given to circumstance and pomp, insisting on all the old traditions.

She was in high favour with the priests ; a strong woman, but with no charm ; no personal kindness. The boy was delicate. I had no children, but the Pharaoh and I had much in common during those later years. I lived at what you now call Thebes. He was continually weak, and suffered much pain. He became very lethargic about affairs of state. Priestcraft became dominant, and very bitter towards the new religion. Probably fear was at the back of it all. The priests had spies everywhere to seek out anything of use to them or against their interests. There was nothing devout in their Services ; nothing but ceremony, and the performance of certain rites.

“At the same time, I have often felt that but for the dominant influence of the queen, the new religion might have taken root even during our Pharaoh’s reign. His son was not a strong force. His mind was keen, but he had no personality. The queen ruled Egypt. She supported the priesthood. She had a cruel streak in her nature which made others afraid of her : and as queen she had powers within her own right hardly less important than those of the Pharaoh. All the same, could that period have lasted a little longer, it might have changed the course of history : but it just missed !”

In a subsequent chapter I shall discuss these extraordinary reminiscences of Nona’s from a technical standpoint. For the moment they need not be accepted at more than their face-value. Even that is interesting, however, in that the details of historical fact were unknown to Rosemary at the time.

Professor Peet is almost alone among historians in showing that Queen Tiy has had “rather more than justice from history”. Nona’s statements

would seem to support this view. The fact that Tiy survived her husband, and was still living when her son instituted his great religious reforms does not prove—as so many historians have asserted—that she guided him in that epoch-making change. If Nona is correct, the queen favoured the priests who were bitterly opposed to Akhnaten's reforms.

The young "heretic king", as he has been called, must have been a stronger force than even Nona imagined, to have overborne the reactionary influence of the dowager queen. The dominating personality who shaped his religious convictions in his earlier years was apparently not the mother who bore him, and who has hitherto received all the credit: rather was it the morganatic consort of his father, the princess Telika, whom we know as the Lady Nona. She it was whom the priests of Amon feared so much that they not only encompassed her death, but apparently erased all mention of her from the record of that stirring time. It is a strange story, but it has the ring of sincerity, even if it does not carry entire conviction. She was probably a turbulent soul, and the priests had good reason to fear her influence on the Pharaoh. Her recollections of them are still clear:

"Those priests were both wicked and decadent. They were full of desire and greed for temporal power. They lived on the superstitions which had been built up in Egypt from past ages. They sold charms and amulets to the people. They kept many of them in abject fear, by threatening evil spells. Many deeds of violence occurred even in the precincts of the Temple which

were hushed up. One section of the priesthood was given to practices of a sort of Black Magic. It was this section who were plotting against the Pharaoh. They wanted to overthrow him, and set up a ruler of their own. All the priests knew that many of the people were interested in the new religion, and they feared their own loss of power. True, the new faith triumphed for a short time in the next reign—only to be overthrown again—but never did the priests get the same power afterwards. The minds of the people had been confronted with something different, and the impression remained. The priests might crush it officially, but in the hearts of the people things could never be the same again.”

In the Rosemary Records are several glimpses of the people of Egypt, mostly spoken in Nona’s trance-control of Rosemary :

“There were many schools of learning, existing side by side. Among other things was the study of various phases of the occult. Learning was not so generalized as it is to-day. One could take up any branch of it, and study it under the best teachers and masters. Many sons and daughters of the upper classes attended these gatherings. Class-distinctions were very great, and unless ordinary people became protégés of the ruling classes, they made little progress.

“There was a kind of apprenticeship, under what you would call a Guild-system—I’ve just taken that thought from the medium’s mind—like the Guilds and Crafts of what you call The Middle Ages. Trades were taught with great efficiency, but the craftsmen had to labour in them all their lives, and were always at the call and service of the Pharaoh. He was fond of building, and his nobles followed his example, making full use of these

craftsmen, and also slave labour. He himself requisitioned the best of both. It was understood he should have them. There was among them a pride in their craft, and a rivalry, too. Road-makers, builders, masons, jewel-craftsmen—all these were separate members of the community. Very often they worked under the protection of an over-lord, a master who was responsible for them.

“The upper classes were very indolent. It was an unheard-of thing for them to indulge in manual labour. Everything was done for them by slaves.”

Among Nona's memories are several of the Temple at Karnak. Still one of the wonders of Egypt, though a melancholy ruin, let us glimpse at it as Nona remembers it in the days of its glory, towards the end of the XVIIIth Dynasty :

“The Temple was beautiful, with its gorgeous colouring ; the light coming through the openings below the roof, high up on the walls, and purposely placed there by master-builders so that the sunlight should come through in oblique shafts which bathed the pillars, with their figure-designs in bright and varied colours.

“Sometimes the mosaic floor would be patterned with sunlight slanting from these high openings near the roof. There was a different kind of incense burned for each type of the temple services and festivals.”

Amenhotep III is known as “the great builder” of the XVIIIth Dynasty. Nona's memories corroborate, and give us an insight of the way it was done :

“Building was going on all the time. The idea was to leave behind great monuments which would defy Time itself. It was an obsession. All the building was

done under dreadful conditions. Constant raids into other countries brought back a quota of slaves each time, and increased the slave-labour at the disposal of the builders. Each master-craftsman would control the same skilled workmen to do the same thing over and over again. There was little variation in the building itself. Variation lay in detail rather than general design. Take the Pyramids for example. Once the general shape and plan were settled, duplication of similar pyramids was merely a matter of slave-labour. I was not very interested. I rarely went anywhere, except from the Palace to the Temple, or on to the river itself.

“In architecture, their Temples were long and rectangular, with flat roofs and multitudinous pillars. But they would make up for that by the magnificence of their workmanship, mostly done by slave-labour, it is true, but solid, and bewildering. In their picture-writing, too, you get the smallest detail perfect in its outline.”

Most of the foregoing statements were made by Nona herself, speaking through Rosemary in partial-trance. There were occasions, however, when the trance was less deep, on which Rosemary described places and incidents presented to her clairvoyant vision—presumably by Nona—with an occasional mixture of clairaudience. Here is one of the Pharaoh's palace :

“A long hall, with steps raised at the other end. All the floor is of a mosaic pattern in stones. There are big, broad pillars down the sides. I see a solitary individual on a big raised chair at the top of the platform. The light comes in shafts or rays from the roof, so high up that they strike almost across to the other side. It

is a palace. They had huge subterranean passages, too, leading from place to place and used for all purposes, good and bad; a sort of labyrinth under their big buildings. They had also a curious way of lighting dark places. It was no naked flame. I am conscious of a light here, and of being in an underground passage.

"They were a highly-civilized people from the point of view of personal comfort, but the masses of the people were very ignorant. They were born, grew up, and died as slaves. The Pharaoh was a god, with supreme power. Death was easy, and life was of little account in those days. It was a civilization which flourished on slavery."

Another clairvoyant picture was a memory of a festival to Hathor, an Egyptian divinity, held in one of the temples of Egypt. Once again there was a description of

"a great hall, rectangular, very long, the roof being supported by two columns of pillars, not straight, but fluted, and painted in many brilliant colours, golds, blues, and reds, all very bright. At one end there are steps the width of the hall, going up to a raised platform. Hanging almost from the roof is an enormous curtain, woven in many colours, with patterns and figures on it. I do not see any windows. The light is probably coming from the ceiling. There is a heavy smell of incense, and from behind the curtain there is the sound of men's voices singing a chant."

(Here Rosemary hummed the phrase she heard, which I took down in musical notation. The first three notes were identical with those of the 8th Psalm-Tone—which Rosemary did not know—but a detail of great interest to me as a musical scholar.) Then she resumed:

"There are no seats in this building. They are preparing for some special festival to Hay-taw, Hat-aw, or Hathor."

(Rosemary received the name clairaudently, but knew nothing of its significance at the time.)

"Now I can see some figures coming in. They are carrying something like a flat platform, men supporting it on either side. There is a figure on it which has something to do with the ceremony, but it isn't alive. Now they have carried the platform to the foot of the steps, and are kneeling down with faces touching the ground. The chant stops for a little, then goes on again. Nona is trying to tell us a story in pictures. 'They will all piece together,' she says."

As she hummed the chant, Rosemary clapped her hands to mark the crash of the sistrum at certain points of the melody. The musical interest of this episode lay in the crude resemblance of the chant to our ecclesiastical plainsong, and suggests that the latter—like many other usages in our Liturgy—may have come, first, from the Temple at Jerusalem; and before that, from the older Egyptian ritual on which Solomon founded his own. Nona, who lays no claim to be musical, though her medium is an excellent musician, has frequently made reference to Egyptian instruments of her period:

"I remember seeing instruments which people blew, some long and straight, others with a curved end. I also remember harps of various shapes and sizes. Some were very tiny, and played tinkling sounds while being

carried in procession; others were big, with deep sounds."

Since Nona gave these simple descriptions of Egyptian instruments of her period, there have been other developments in my research into Egyptian music through Rosemary's mediumship. These, however, lie outside the scope of this book, and will probably be published later.

The sceptic will no doubt point out that as I am a musical scholar Nona could easily have read the foregoing details in my mind, and have invented an association with them of her own. I cannot agree with him for two reasons. First, Nona does not stoop to that sort of thing. Secondly, it would not explain the Egyptian folk-songs and other melodies given through Rosemary at a later date, *sung to ancient Egyptian words*. Nor can I agree that the clairvoyant descriptions given in this chapter could be fabricated by the medium's subliminal mind, which is the favourite and over-worked hypothesis of a certain school of psychical researchers.

Rosemary's subliminal mind may have played an important part in some of them. Indeed, I hope to show in a later book that the subliminal mind has a significance which is far deeper than the shallow assumptions of such critics would indicate.

But there are other memories of Nona, such as that of the butter-churn, the "Tay-klah" sweet-meats, and the pronunciation of "anikh-u-en"—to be discussed in the next chapter—which clearly lie outside any hypothesis of fabrication, whether

conscious or unconscious. These, taken with the corroborated sections of her story, and above all with the language-tests of ancient Egypt, provide ample proof of Nona's separate personality ; and add still more weight to the necessity for a revision of our present conceptions of Time and its relationship to human life.

CHAPTER IV

THE LANGUAGE-TESTS OF NONA

It has long been recognized by students of Survival that the most convincing test of identity is met when a presumed or "soi-disant" spirit communicates some fact unknown to the medium and all the sitters present, and subsequently corroborated by independent inquiry.

This has happened many times when the fact has been an external detail in which the spirit-communicator would naturally be interested, or a memory of some incident in his former life on Earth. Instances are also known of modern *languages* being spoken through trance-mediums who normally knew nothing of the languages concerned.¹

But no previous instance has ever been recorded of the communication by these means of a language which has been dead for three thousand years. This, the most conclusive test in the whole history of psychic research, has been accomplished by the Lady Nona through Rosemary, who normally knows nothing whatever about this ancient tongue. It constitutes a new fact in modern knowledge, and will have a far-reaching effect upon modern thought, when its full significance is appreciated generally.

It came about quite unexpectedly. I had written

¹ See "Polyglot Mediumship". E. Bozzano. Rider & Co.

several articles on Rosemary's mediumship in association with Nona, for the newspaper called "The Two Worlds". One reader, Mr. Howard Hulme, of Brighton, was a student of Ancient Egyptian : was, in fact, a scholar who has compiled a dictionary of that hieroglyphic tongue.

His interest being aroused by my references to Nona's story, he wrote to the editor of *The Two Worlds*—who immediately put him in touch with me—with a view to gaining information which—assuming Nona to be the personality she claimed to be—might assist him in his own studies of the old Egyptian language.

Until then, Nona had written nothing through Rosemary's hand but English ; had spoken nothing but English through her : in short, had given no direct proof which would have satisfied a critical student as to her identity. I answered Mr. Howard Hulme's inquiry to this effect, and put the matter from my mind.

Three months later, when we had almost forgotten the incident, Rosemary—who had meanwhile developed clairaudience—uttered the first of the now historic language-tests. She "heard someone say it" at the end of one of our sittings,

"Ah-yft-ah-zhúla,"

and repeated it to me as being, she thought, a phrase of farewell from Nona in closing the sitting.

On sending it, without much confidence, to Mr. Howard Hulme, we discovered to our mutual delight that it was indeed an intelligible phrase

of pure ancient Egyptian, meaning "Saluted art thou, at the end!"

Thus began a most interesting collaboration between Nona and her translator, extending over many years, and reaching a present total of 388 phrases, for the most part already translated by Mr. Howard Hulme. The process is quite simple. Nona will sometimes precede, and at other times close a sitting with a group of from two to sixteen word-phrases, each from one to seven syllables in length. Rosemary clairaudiently hears Nona say them. She then repeats what she hears, while I take down the phrases, writing ordinary English vowel-sounds and consonants for the purpose. Sometimes a curious foreign accent—difficult to express in English symbols—adds to the difficulty of rapid and accurate recording.

The phrases are then sent, as raw material, to Mr. Howard Hulme. In due course they are returned to me carefully transcribed into orthodox Egyptian phraseology, supplemented by hieroglyphic symbols, and finally translated into English, both literally and approximately. Nona's direct contribution, therefore, is limited to the impression on Rosemary's mind of the phrase-syllables themselves. Mr. Hulme supplies all the other factors, including the hieroglyphic equivalents. (See Frontispiece.)

Some phrases had a direct reference to matters incidental to the sitting at which they were given. Thus a sitting prematurely disturbed by noises outside caused a break in the contact, resulting in the partially-entranced Rosemary suddenly becom-

ing normal; but not before Nona had managed to get through the phrase

“oo-yít-ah-men”

for me to record, which Mr. Hulme transcribes as “Iw-y-ítam-en”, and translates into: “I come. Negatived (finished) are we!”

Even more astonishing was Nona’s spontaneous reply to a test-question carefully worded by Mr. Hulme in Egyptian, memorized by me, and purposely concealed from Rosemary:

“Inúz hirath, Saht-née-soo, Nona!”

This phrase, I was told afterwards by our translator, meant: “Hail to thee, Princess Nona!” But Nona replied, without hesitation:

“Ah-neésh-u-en. Pah-ah-sée-man. I answer you,
Doctor!”

Translated, this means—so Mr. Hulme informs us—“Protected ones are we. This is indeed established.” (“Aníshoo-en. Pa’a’síman,” according to the Egyptian transcription.)

Now the significance of this prompt answer is more subtle than might even appear at first sight. It embodies three evidential features of exceptional value:

1. The Egyptian word “nuzh” has two meanings—a fact which Mr. Hulme did not disclose until afterwards. It means both “Hail” and “Protect”. He used it the former sense, but Nona replied in the latter. Such an answer finally disposes of the theory that these language-tests might be received by telepathy from Mr. Howard Hulme, 200 miles away.

2. Our scholarly translator also informs us that a difference of pronunciation existed in Nona's day, of the word "Aníshoo-en", which was the form adopted in Lower Egypt, that of Upper Egypt being "Aníkh-u-en".

3. By using this form of answer in its entirety, Nona appears to have "dated" herself with a speech-idiom employed exclusively during the period of the Middle-Kingdom (2400-1356 B.C.) states our translator.

Assuming these statements to be correct, Nona's answer shows the working of a mind utterly independent of that of any other person now living, as we understand the term. That is its great value as evidence for Human Survival, and the main reason why it has attracted such attention at home and abroad.

Now let us take another instance. On October 10th, 1931, Nona gave through Rosemary ten language-tests in rapid succession. Of these, the last six showed a distinct continuity of idea as the reader will see from the subjoined table :

No. in the Series	As Recorded by F. H. W.	As Transcribed by Mr. H. H.	English Translation by Mr. H. H.
12	A-déest-a	adyis-t'a	Let her give this.
13	Con-véel-i-a	k'a(u)nf-il-y	Worked (mentally) has he, on behalf of me.
14	Day-stá-win	dyl-st'awa'ina(t)	Makes she this opening.
15	Con-júdh	k'a(u)n-y-oowd(y)	I have planned to push forward.
16	A-húrf-tee	i(r)hurf-; tyi	Until he's satisfied; when . . .
17	In-dis-zéef-man	inty-zi-f-man	The one who is a man of stability.

If the reader will compare the recorded phrases

with Mr. Hulme's transcriptions and translations, he will see that—making all allowance for possible error—they show a desire on the part of Nona to satisfy her translator; and in expressing it she pays him a graceful compliment which we shall all readily endorse.

Later on, Nona attempted the experiment of giving her Earth-name "Teleka". Along with it came an effort to indicate her nationality before marriage, which until then had been somewhat obscure. Other experiments may follow. Meanwhile, every allowance must be made for possible errors in (a) Rosemary's hearing of the clairaudient phrases. She states that she frequently hears a torrent of rapid speech on these occasions, but is only able to retain fragmentary syllables: (b) my own recording of the same: (c) the translator's analysis of my recorded efforts, and (d) his own translation of the same. Were closer association with Mr. Hulme possible, it is also possible that more constructive work might be attempted by Nona. Such a result might be of value in a scientific sense, though Nona's main purpose appears to be otherwise. The whole episode is merely an experiment, but I suggest—in spite of possible errors and subsequent revision of the transcriptions and translations—we are justified in offering the following conclusions:

1. That an intelligence distinct and detached from Rosemary's is at work.
2. Telepathy does not meet this particular case.
3. The phrases indicate a communicating in-

telligence colloquially familiar with the speech-idioms used in Egypt during the XVIIIth Dynasty.

Professor Ernesto Bozzano, who devoted a long article in the July, 1933, issue of *La Ricerca Psichica*, to a careful consideration of Nona's case, regards it as one of the best examples of Xenoglossy (the use of an unknown tongue by a medium or sensitive) on record. Such an opinion, from one of the ablest students in Italy, is not without significance.

But do these conclusions justify the assumption that Lady Nona herself really lived at that remote period? Was she truly the wife and queen of Amenhotep III, and is her story true?

These are questions no one can answer who is now living in the physical body. But assuming that this soi-disant Egyptian lady *were* the personality she claims to be, endeavouring—for reasons we need not now discuss—to establish her identity to a sceptical generation and among an alien people, what stronger evidence *could* she offer than that of language-tests of her remote period, spoken fluently through a partially-entranced medium, and intelligibly translated by a stranger 200 miles away who is an authority upon a recondite branch of knowledge the experts of which could probably be counted on the fingers of one hand?

How far these facts may give credence to something she regards as of much greater importance—her spiritual teaching—will depend upon each individual reader.

One greater than she¹ is reported to have said :

¹ S. John iv. 48.

“Except ye see signs and wonders, ye will not believe!” It may have been that Nona, aware of this human failing, sought to bring conviction first: and it may also be that there are those who need the one before they can accept the other.

CHAPTER V

THE PERSISTENCE OF PERSONALITY

THE most important problem which modern psychology has been called upon to study is that of personality. The bundle of experiences, complexes, motives, and inhibitions which go to make up an individual has been the subject of much thought and experiment within the past hundred years.

To the student of Survival, the problem goes even deeper. From whence does personality come, and whither does it go ?

In a later chapter we shall discuss the views of several spirit-people on this problem, who have communicated at various times through Rosemary, with Nona's assistance. In this chapter it may be convenient to study the problem in relation to the unique fact of the persistence of Nona's personality : for with the evidence of the preceding chapters before us, we may now reasonably accept it as a fact. I shall first discuss it as I know it to-day, having observed her personality, its manifestations and operations, in several hundred sittings with Rosemary.

The personality of Nona when in control is shown by an adumbration (or overshadowing) of the medium's own personality by that of the guide. The eyes are closed, the head is slightly averted,

and sometimes the left hand will shade the eyes from the brow, elbow resting on the table. The speech is almost invariably Rosemary's own cultured English, rather slower perhaps, but very quiet and restrained. Sometimes Nona will stumble at a word perfectly familiar to the normal Rosemary. Thus another spirit who once communicated, using Nona as the transmitter, made use of the word "inadequate". Nona, in repeating his message, pronounced "inadequate" with difficulty, adding somewhat hastily :

"That's *his* word."

Many similar examples of Nona's separate personality could be quoted, and there was one occasion—when she took a far deeper control for a special purpose—when Rosemary's consciousness was so completely "put to sleep" that Nona could only speak to me in what is commonly described as "Pidgin English"—the broken, difficult and mostly monosyllabic diction employed by natives in Egypt and elsewhere. This was when she made a great effort to get through some important Egyptian memories, which afterwards proved to be highly evidential, and enabled me to date her Earth-life to the reign of Amenhotep III. But usually her control is the simple adumbration I have described.

Now let us consider another point. In the first chapter of this book I quoted her answer to my question on her fluent use of English. The solitary instance of her use of "pidgin English" would suggest that Nona's independent knowledge of

English may be very slight. But apart from that, every student of this subject knows that in partial-trance-control the whole content of the medium's mind—including language—is at the disposal of the guide or "control". The simile of a typewriter, used long ago by "Julia" when writing through the late W. T. Stead, remains the best yet offered. "Your mind is like a typewriter," she explained in effect. "It has only a limited range of symbols or keys ; but I am the operator, and strike whatever I choose." It is this fact which both limits or assists the communicating spirit according to the medium's own mental equipment. The communicator can seldom get through "what isn't there". If there were more mediums as well-educated as Rosemary, we should hear less of soi-disant famous poets writing nonsense through illiterate mediums. Apart from all question of impersonation, Shakespeare himself could do no better through a medium whose mind was uncultivated.

A fact not generally known is that language—as we use it—is very seldom employed by advanced spirits in their own environment. Nona has illustrated this from her own case :

"I need neither memories nor Earth-language now. I use neither in my life on this side. Impression between close friends is just as strong as speech is on your side, and as clearly defined."

My brother, J. D. W., put it another way, when writing through Rosemary :

"Thoughts here are interchanged more quickly than

words in your Earth-sphere. One develops by thought-contact rather than by instruction, in gaining knowledge."

With these statements in mind, I once asked Nona how she remembered her Language-tests. She replied :

"I had quite lost every thought of language—such as you know it—long ago."

F. H. W. : "Then you must have had to 'dig it up again'—search for these phrases as you once said you had to search for your Earth-memories?"

"In a way : but I got it, not by 'digging up' as you say ; but by contact with others, and by a thought-process you would not understand. We can acquire these things if necessary. What we cannot acquire are our own personal memories. These must always come from within."

Over a year later I asked Nona to explain this more clearly. Her statement had seemed to imply that while Earth-memories were the exclusive possession of each one of us, language, on the other hand, might be acquired by anyone. Such an implication would naturally weaken the evidential value of Nona's language-tests. When preparing the materials for this chapter, I therefore asked Nona to be more explicit. She replied :

"Oh, no, Doctor. The language came back along with the memory ; but it would have been possible for me to remember facts of my Earth-life and yet remember none of the spoken words.

"Yet I did manage to remember, through special thought-processes, some of the language once used.

When I said that anyone could acquire it, I meant to say that all spirits could acquire a knowledge of their own past language, if they wished: not in the same way as the memory; it's a different and more difficult process. That is why it is so seldom done."

F. H. W.: "But could *any* spirit acquire, say, *your* Earth-language in this way?"

"Not unless they had actually experienced it."

F. H. W.: "I want to clear this up, because one of the theories being put forward is that there may be a 'Cosmic Mind', or great storehouse of *all* memories, to which any spirit may turn, and from which it is alleged it may obtain information, to present to us falsely as a personal experience."

Nona:

"It is so foolish to make these generalizations, for they contain more untruth than truth. There *is* a Cosmic Mind, I suppose, but no one can tap any source of knowledge just by wishing. Every mind can receive only that which it has trained itself to comprehend. There is no such thing as acquiring knowledge at will here, any more than on your side."

F. H. W.: "It must all come through conscious effort?"

"Exactly, but the difference is that here—being unhampered by a material body—we can so develop our faculties that we can reach out and absorb far more into our consciousness than the acutest minds could on your side."

I have published this conversation just as it took place because there is a type of sceptic who

will invent any hypothesis—however untenable and absurd—rather than concede the obvious one of Survival. One of these hypotheses is the alleged “Cosmic Mind” which—according to the sceptic—conveniently knows everything and explains everything. As a hypothesis, Nona seemed almost amused by it :

“Anyone would imagine it was a kind of lucky-bag, for all to dip in at will ! Recalling a language is not a simple but a difficult matter. Therefore, as a theory, the ‘Cosmic Mind’ is not so probable as the simpler one of spirit-hypothesis.”

Another reason why I myself accept the spirit-hypothesis is the ease with which Nona employs the spirit-faculty of thought-communication to read my own mind during a sitting. Not seldom has it caused me some embarrassment.

“Always remember, Doctor, that I can see right into your mind,”

she once said with an indulgent smile, after she had laid bare a train of thought I had carefully concealed from Rosemary, and had imagined to be unknown to any other soul.

“Remember, you can always be joyful and honest with Nona !”

From these mental and spiritual aspects of Nona’s personality, let us now turn to a description of her as given by another spirit-guide who occasionally used Rosemary’s hand.

“She is about the same build as our medium whose

hand I hold, but very much darker than she. The Lady Nona's face is thin, with sharp features. Her long black hair is fastened under a head-dress of white and gold. She wears a long, white robe, girdled with a string of what look like large blue beads. Round her shoulders is a long cape of fine substance, which envelops her to her feet. This is coloured blue, like her girdle. She is very quiet, and rarely speaks to any of us."

Nona was also described to me by a clairvoyant lady in London, who knew nothing of her association with Rosemary (who was not present) or myself :

"An Egyptian lady who has been a princess, fairly tall, with long sharp features and a high forehead ; she gives the name of 'Ona, Mona, or Nona' : wearing a loose robe without sleeves ; golden girdle, robe and sandals blue ; sometimes wears a long cape which fastens round her shoulders."

The reader who has seen a copy of the beautiful head of Nefertiti, the queen of Akhnaten or Amenhotep IV, in one of our museums, may notice the similarity in type. Nona belonged to the generation preceding Nefertiti, and it is not impossible they were related, which would account for the resemblance in sharp features and high forehead.

From these descriptions of Nona, let us turn to a few glimpses of the mental side of her Earth-personality, as she has revealed them from time to time :

"I was always remote, and have not changed. Passing

into the spirit-spheres seems to obliterate the memory of Earth-life—mercifully! We bear its scars!

“I was too rash, in my Earth-life, ever to learn even by my bitterest experiences. Indeed, I blamed the gods, and bewailed my sad fate.”

The story of Nona’s tragedy has already been told. The sequel shall now be disclosed in her own words :

“The reason why I am still connected with Earth is that owing to my untimely death I did not learn the lessons which the Earth-plane should have taught me.

“When I left the Earth-sphere, I was for a long time so far away that I never visited the Earth, and of much of my country’s subsequent history I know nothing.

“I now have a life quite apart from my contact with you, and when I have finished my work here I shall go from Earth for ever.”

Now I come to one of the strangest parts of this strange narrative. Most of us feel, instinctively, that we progress by Service—Nona, in fact, suggests that this word is preferable to the word “Love” as a name for the great driving force which binds all the spheres together—and both Rosemary and myself had long felt that Nona’s unselfish work with us would in some way benefit herself. But neither of us had any idea what form it would take, and were equally surprised when after nearly two years’ association with Nona, Rosemary’s hand suddenly wrote :

“Forgive the personal note, but I am become again a new creature, with such added glory in life that I could not but speak of it.”

F. H. W. : "What is this, Nona ?"

"You remember how I died ? Well, I slept for a very long time in the spirit-world, to recover from my grievous hurts. As far as I can remember, my earliest consciousness is of the sphere next to your world. I was there for a long time, though my actual memories of it are very dim. As for the Pharaoh, he had much to unlearn, and much to relearn, and a long way to travel up when he left Earth, where he did much violence.

"Still, there remained the spark of love. That grew with the years, and now he is all of himself, and no other. Now, after all these years, our guides have brought us together again, for all bitterness has gone from our spirits, and there remains nothing but the sweetness of perfect contact of soul and spirit. Each now strengthens the other, and when my work with you is over we shall pass away to seek yet higher places of light and service, each with the other. Love can raise one up from the lowest hells."

I asked Nona what would ultimately result from such a reunion. She said :

"I am inclined rather to the belief that soul-mates eventually blend into one, and thus produce a perfect spirit. This I know : that although long space of time separated my own and myself ; yet whilst we were each working out our own destiny, was it not strange that some fate kept our spirits in touch so that now we are met again ? If it were not for some great future purpose, I think we should have gone our ways."

F.H.W. : "But how were you kept in touch with each other ?"

"I was kept in touch as I keep in touch with you—by the help of a guide—but my contact was not direct.

I have here many guides—as you will have—and one of them kept alive in me the knowledge that I should meet him [the Pharaoh] again when the time was ripe.”

F. H. W. : “Then you never actually met him again until now ?”

“Not unless we had another incarnation together, which I sometimes believe, but of which I have no proof now.”

F. H. W. : “Have you yourself passed through many spheres, Nona ?”

“The spheres, as you call them, are the spirit-world, Doctor. I seem to have lived many lives within my own remembrance, each one richer and more beautiful than the last : many of them divided by periods of long sleep. I am now in the Third Sphere, and when I leave you shall pass to the Fourth.”

F. H. W. : “This numbering of the Spheres seems to vary according to the ideas of different communicators.”

“Always remember, Doctor, that these divisions in spheres are your terms, not ours. I merely refer to them in this way in order that you may understand better. It would be of no use to describe my present conditions, because there is nothing on Earth with which to compare them. We have practically lost all form as you know it. I am now functioning on a lower plane, and have temporarily clothed myself in its form. I must do this, in order to work with you at all.

“But somewhere, sometime—I think it was in the time of the Blue Light—I received a voice and knew that the time was come for me to retrace my steps ; for

my other self was now ready to come along and join me in our path.

"So I was led by the spirit to a place where souls dwelt who had passed through great tribulation, and whose spirits burned with the fire of accomplishment; and there I found the Pharaoh, and knew him; for he was my other self.

"From that time we were joined. But I could not have reached down to him had it not been that I had voluntarily promised to come for awhile to you. Thus my work with you really did hasten our reunion, which otherwise must have waited until he had joined me."

F. H. W.: "Thank you, Nona. We should be interested if you could tell us something about the Spheres you have passed through."

"The memories alone would fill several volumes. The subject is too vast. There is so much to say that—nothing can be said! I have given you just the main points."

Before closing this chapter, I must explain to the general reader three features in Nona's story which may have been difficult to follow.

The first concerns "the spheres". Many of us think that Christ had these in mind when He spoke of "many mansions". The alternative translation "abiding places" used in the Revised Version gives a much better idea. The Earth-sphere is merely one of these "abiding places"—and one of the lower ones at that, according to the teaching of many spiritual guides. Nona's comment upon their ultimate number has already been quoted in Chapter III.

Secondly, her reference to "guides" would seem

to indicate that even advanced spirits may have "guides" more advanced than themselves. Nona has several times referred to hers, one of whom, she says, was an ancestor of hers. It is probable that all of us have spiritual "guides", though most of us do not know it. I know some of mine, and through Rosemary am able to converse with them frequently. Just as we strive to help others, we too are helped in turn by friends visible and invisible, for the great Law of Service runs like a golden thread through all the spheres.

Thirdly, Nona's memories of Egypt, as outlined in an earlier chapter, and her statements in this one may at first sight seem irreconcilable; especially those concerning other lives intervening between her Earth-life in Egypt and her contact with Rosemary. The point is interesting, for it emphasizes what has already been discussed in this chapter, and provides further testimony on what I believe is another new fact in psychic knowledge, viz., the process whereby a forgotten past may temporarily be recalled for some special purpose by an advanced spirit like the Lady Nona.

Her own words shall explain it. Quite early in our association she wrote :

"I never dwell upon my Earth-life, even in my thoughts. It has passed away as something which has no happiness in remembrance. Until recently I had almost lost all visual recollection of it, but when you became interested, I had to search for these memories to bring them back, disjointed, brief, and very confused."

At a later date she wrote :

"I was able to look back—by the permission and help of my guides—into my own past. But it is all broken. I see but fitfully, and the memories are not clear. When this has been enough to satisfy me on your account, all will again sink into a forgotten past which I do not think will ever again be revived. Over here, anyone may look back into his or her own past, but it is difficult and often undesirable."

We have already seen how Nona amplified all this at a later date. These earlier statements are merely quoted to complete the links in the chain of her own persisting personality.

The conclusions we may now begin to draw from Nona's testimony appear to be far-reaching, and in our present state of knowledge, need not perhaps be accepted at more than their face-value.

The first is that her personality has apparently persisted through many lives, and over long stretches of time.

Secondly, the memory of the life in Egypt remained—along with the language she once spoke there—in some subconscious region of her personality, long after both had ceased to function as conscious memories.

Thirdly, it was possible for her to revive these memories—by means of some thought-process we do not understand—to an extent sufficient for her to demonstrate them to us.

It does not follow that these conclusions would apply generally to all human souls born on Earth. Indeed, in the next chapter some testimony will be offered to show that it may be otherwise. Nor

does it follow that we, even if we persist as Nona has apparently persisted, would ever be able to revive our Earth-memories, or wish to do so, as she has done.

But Nona's case would appear to suggest that Earth-life and the life which follows it—about which there is now no dispute among intelligent and informed people—do not seem to be the only lives we may have to experience; or, for that matter, have already experienced.

Here we are treading on ground which at present lies beyond the ordinary teaching of the Church. That teaching appears to concern itself wholly with this life and the life to come—wisely so, perhaps, since they are of primary importance.

But if the study of human life as an eternal progression may help to provide us with some clues to the many perplexities of our present life, surely the moment has come for us to consider whether our knowledge and teaching might now be extended to include some recognition of the spiritual laws which would appear to have shaped our present existence according to our conduct in a far-distant past: laws which may also govern our individual development in ages yet to be.

CHAPTER VI

EVOLUTION AND REINCARNATION

EVOLUTION may now perhaps be regarded as proved, in the material sense. But for the keen student of Psychic Science, its main interest lies less in the evolving modification of material forms than in the development of the spirits inhabiting them.

It is a question essentially bound up with the much-debated subject of reincarnation. Logically, if there is continuity at one end of human life, there may be continuity at the other. If we survive death, we probably existed before birth.

I am aware that the Church does not countenance this doctrine at all. Let me say at once that this book is not written to propagate it. Until a few years ago I hated it as much as its own opponents do now ; and I see only too clearly that many years must elapse before Western nations will consider it with an open mind, though there is evidence to show that Allan Kardec's teachings have influenced the Continental mind. On the other hand, it is difficult to reconcile the Church's opposition with the apparent acceptance of it by Jesus. (S. Matthew xvii, 12.)

These are matters for the scholars, but our Records, from which this book is compiled, contain many allusions to this important topic. One of

them, transmitted by the Lady Nona, but communicated by another guide, deals with the rudimentary forms of life.

“There is a continuing life-force in all created things, whatever they are. When plants and animals die, their spirits seem to pass over almost as shadows of what they were on Earth. Their spiritual value has existence on our plane long after the plant or creature itself is dead. But this life-force seems gradually to dissipate into the general life-force, after a time.

“Now with animals of a higher order, who possess what you would call a soul, their spirits also pass into our sphere, and sometimes continue to live for quite a long time on our side before they, too, disappear into the universal force of life ; there to be re-created in a new form, and to gain further experiences on Earth or on other planes.”

The foregoing statement was written through Rosemary's hand by my brother J.D.W. Another communicator, who in Earth-life had been a Chinese scholar, answered my question on the cognate topic of human origins in the following words :

“Concerning the past life from which you came, no one can answer by any general statement. But taking a long view, a spirit developed as highly as man has slowly climbed up through all stages of sentient being from the most elementary form of life extant, either here or on other material Earths.

“Thus your beginning was somewhere so far back that it would now be difficult to trace it. They who believe that man has progressed through all stages of animal life known to us to-day—such as dog, cat, horse,

etc.—are not quite correct : for though that may be so, there are parallel conditions among lower developments which never touch the animal forms you know. There are simple beings—subhuman you would call them—who live out very complete lives of their own ; whose existence is usually invisible and imperceptible either to sight or hearing of earthly mortals. These in all their many forms have been the basis of Folk-tales all over your Earth, every race producing its own. You yourself have certainly been human for a great period, or you could not have reached your present state of development.”

I asked this communicator, Yen San—who by the way is one of my personal guides—to give me some indication of what my own future lives might hold. He replied :

“I cannot see into your future far enough to discover what will eventually happen to you. It all lies hidden, because you see, your future is your own. You make it, and God Himself—Great Spirit of all Central Power—does no more than put out guiding posts for all to follow.

“If you follow your own line of destiny, you yourself will be the arbiter. You will decide your own ways of life, and as you increase in spiritual power and spiritual knowledge your ways will be increasingly the ways of wisdom, full of your own greatest good. Therefore, a man’s whole duty—whether he be on Earth or in spirit-life—is to strive always to the very highest which his soul at that time knows.”

Lady Nona, who transmitted this message, has at various times contributed a significant thought :

“Spirit is allowed to develop in matter, refining and

expanding its nature until the state of man is evolved, which you refer to as God's image. From then, matter can no longer provide the necessary experience for the spirit, which must seek finer vibrations of being before it can develop further."

"To set your spirit free is the main lesson for which you are placed in the Earth-sphere. So many Earth-people are slaves to their own bodies."

The foregoing quotations illustrate the views of three separate spirit-minds upon psychic evolution. Now let us turn to their comments upon reincarnation and we shall find there are differences of opinion in the spirit-world, as here. We do not become much more enlightened—nor for that matter much wiser—by the mere process of dying, though many simple souls on this side may have thought so. Certainly the newly-passed do not appear to know any more about reincarnation than we do, and say so frankly. This fact probably explains why many Spiritualists in England and America do not support the theory of reincarnation at all. Most of their contacts have been made with their newly-passed friends and relatives, whose attitude is similar to my brother's, and can be indicated by his words :

"In my circle of friends" [wrote J. D. W.],
"I have never met anyone who remembers a conscious pre-existence on Earth. If we have had it, the memory does not seem to retain the experience—at any rate in a conscious form—when we leave the Earth. You see, old fellow, most of us feel as you do. We would not come back to Earth for anything—not to live *that* life again !"

On the other hand, my father, the Rev. H. W., who passed over as recently as 1919, and who had studied these doctrines for many years in India, recently wrote through Rosemary's hand :

"I am now sure of two things. One is that man's own personal immortality depends entirely upon himself. If he follows the true spiritual life, he rises in strength of spirit, and his interests and capabilities become much wider and stronger. But if he sinks lower into the realms of denser matter, then his spiritual life may become so weakened that personal existence is no longer possible, and he loses it.

"The other thing of which I am now convinced is that reincarnation is a necessity for all spirits whose progress is steadily upwards. Do not think there is no end to these Karmas, for after a certain amount of purification the spirit does not return to its old surroundings, having outgrown them."

The reader will notice that my father applies reincarnation as "a necessity" only for those "whose progress is upwards". That is a different thing from the view of it as an inevitable law, as taught by some Theosophists, for instance. Nona herself would endorse this limited view, for she once wrote :

"I do think there is reincarnation, but I do not think it applies generally."

As a reason for reincarnation, Nona wrote the following interesting thought :

"A spirit who has passed out of your lowest sphere bringing with him much of the material consciousness of Earth, may deem it necessary, after an extended

period, to go back again to Earth to remove from his spirit the clogging materialism which he has retained, and which prevents the growth of the spirit."

I asked my father if he dreaded the prospect of having to reincarnate. He replied :

"Yes, I do, just now. I am not ready, and am too content in mind and spirit to do other than go on as I am. But my guides here assure me that when Earth-memories have become quite a dream, and my spiritual senses have quickened my existence here, I shall one day reach a point in my studies when I shall feel an overwhelming urge to return."

Nona added a contributory thought when discussing the popular belief concerning what seem to be half-awakened memories of some previous life, sometimes experienced by people when brought into new surroundings which appear strangely familiar. She wrote :

"I do not know how to explain it, unless it is that every life should run a certain appointed course whose general movements have been ordained before birth. Sometimes a spirit appears to know its future life before it comes to Earth. I would even go so far as to suggest that it may have seen its future life mapped out in general, and knows the path it should take. So that the arguments of those who insist on reincarnation for every soul are equally arguments for this pre-natal memory and knowledge. The latter would certainly account for the strange knowledge of people and places which some have, when they see them for the first time."

Yen San, my Chinese guide, expresses a view

which may be coloured slightly by the Oriental philosophy of his Earth-life in the Far East :

“There seem to be two main reasons for reincarnation. The first is the natural one, by which a spirit returns again and again in its own ‘perfect cycle’, to gain new experiences to add to its store of knowledge. This you may compare with the education of a child, from babyhood to late maturity. By constant study—increasingly difficult as its power of comprehension grows—the child develops not only in knowledge but in personality. Thus if your own development has followed purely normal lines, like the normal growth of a tree, you have constantly shed those parts of your personality which you had outgrown ; and developed new traits of character as your experiences became wiser.

“Now the second reason is this, and how far it applies to your own case I cannot answer, for I do not know. But you may have had special incarnations whereby you hoped to gain some particular experience whose results would have a beneficial effect upon your work on the other side, later. Christ’s was a special incarnation. There have been many such incarnations on the part of lesser spirits, and every generation sees a few.

“Now these special incarnations might—if taken separately—give a wholly fictitious idea of the condition of a man’s soul. One of the greatest souls I ever contacted came back to Earth and was seen by men as a loathsome and repulsive beggar. I cannot discuss him here, but his life on Earth and his represented form was not in any way a true showing of his development. But he would shed the whole of that so-called personality upon leaving the Earth’s plane.

“Thus you see it is a difficult thing to judge how far you are now in any way what you once were. You

cannot judge here, while in the body. You will only realize that when you pass over, because your mind is not trained to appreciate these things now."

The reader whose imagination has been stimulated by these statements will at this stage probably want to ask questions. So did I, and one of them was to ascertain how far we are each of us responsible for our present environment. Adolescent boys and girls will sometimes say to their unfortunate parents, "Well, we didn't *ask* to be born!" And at the close of a sitting when Nona invited questions, I put the query "*Did* we ask to be born?" and received the following answer :

"It is not so much a question of asking to be born, as taking the best path for the soul's development. Sometimes a very high spirit will incarnate for a definite purpose, in order to help along spiritual progress on your side.

"On the other hand, some of the least developed of spirits who need Earth-experience are not exactly compelled but put in the way of being born, by higher guides, who, like teachers, know what is best for them.

"Then again, spirits who have developed a certain way—or who have developed to a certain degree, shall we say—realize that some particular experiences on this side will help them. Sometimes they realize it entirely alone ; at other times their guides will suggest this path to them.

"Sometimes, again, a very low spirit desires to be reborn to fulfil his base desires. This is possible, and accounts for those strange cases where evil-natured persons are born into families of good standing."

The teaching of such advanced souls as Lady

Nona and Yen San therefore appears to favour reincarnation, not as an inevitable law, but as a matter of choice. Such a doctrine—involving a certain exercise of freewill—is better than the fatalistic teaching of debased Asiatic schools of belief. It is too soon to compare it with Western systems of religious thought, but we may now begin to see how—assuming the teaching of Nona to be sound—evolution and reincarnation are more closely connected than many students have hitherto realized.

The great lesson to be learned is that of constant *effort* to reach a higher stage of spiritual development. Nona herself indicates this principle in passages of glowing beauty :

“Therein lies the whole secret of your sojourn in the Earth-sphere. Regarded merely from the standpoint of necessary education, they who pass through the bitter waters of trouble find themselves in the scheme of life more readily than those who are surrounded by material benefits.

“By the expansion of one’s soul, and the purifying of one’s spirit, one may at last shed the outer spiritual shell and dwell in still finer states, unbelievably beautiful and free. I am striving, by service and in other ways, to fit myself, Doctor, for this new death into life, and to pass out of this existence into one even more spiritual.”

When I suggested to Nona that faith on her plane was easier than on ours, where we are so often oppressed with doubts arising from our limited knowledge, she answered with these heart-bracing and eloquent words :

“Even I have doubts, Doctor ! If ever we lose these

doubtings, it will be when we have reached the bosom of Almighty God.

“Till then we are all imperfect, and although our faith and knowledge increase with the passing of ages, yet there is always something ahead about which we wonder, and wonder brings doubt.

“I sometimes think that until we reach The Ultimate Goodness our whole existence is a kind of striving. But it becomes more glorified as one progresses : a kind of joyful race unhampered by the bitterness of despair which encompasses struggle on the Earth-plane ; and a capacity for greater effort, greater appreciation, and greater love.”

CHAPTER VII

THE UNSEEN WORLDS

IN the Introduction to this book the similes of radio and of ice, water and vapour were used to illustrate the theory of co-existent worlds of being, interpenetrating each other, but imperceptible to each others' inhabitants.

The main reason for our not apprehending these is a difference of what we might call "vibration"—to use a word which Nona says is not really applicable, but which seems to be the best substitute to meet our present state of knowledge—between these worlds and our own limited world of physical sense.

Psychic science has already apprehended them, with the aid of mediumship. Physical science, pursuing its research into atoms, electrons and protons, will soon probably discover them also, and may attempt to take the credit for discovering something a few of us have known for a very long time.

My brother J.D.W. did not mince his words when referring to the materialists :

"The fools ! It is always when the world is tottering on the edge of a precipice that men surround themselves with a bulwark of invention. Most of the scientific experiments of to-day are things to laugh at—or weep at—for they are leading nowhere. It's amusing to watch

the scientists. They do not realize it, but the further they go into that which is the very foundation of your material world, the more they'll gradually find themselves in our sphere. Their researches are bound to probe into the very last thing they expect to come up against ; that is, the spirit-world."

In the ultimate sense it does not matter how truth is revealed, or who reveals it : and if I maintain—what many a brave pioneer in this maligned and misrepresented field of inquiry has said before me—that these unseen worlds exist, it is because the Lady Nona has told us so much about them and their influence upon our own world, and has stressed the importance of a few facts relating to them. It is high time that certain facts were more widely known.

How many people, for example, know that in deep sleep we often pass out of our physical bodies and converse with those who have passed on ? The physical brain remembers nothing of it as a rule, but the spirit itself is often refreshed and strengthened by these astral contacts ; and we wake with a sense of happiness and contentment. Many evidential episodes in my research establish this fact of "Sleep-travel", and I have discussed the whole problem with my brother J.D.W. He tells me that the reason we seldom remember these contacts is because it is difficult for the spirit to impress the sleeping physical brain ; but sometimes a vivid dream—remembered on waking but forgotten a few moments afterwards—is the pale reflection of an astral experience which could be only partially impressed upon the conscious

memory. Not only do we actually live in two worlds at once, but the contact thus made with those whom we sometimes mourn in our waking moments is in this way often renewed and maintained. Here then is a fact of inestimable value to the bereaved : one which should be known and used freely by those whose business it is to comfort the bereaved.

Sometimes, again, we are able to contact other sources of knowledge while our bodies are asleep, and awaken with our perplexities solved, and our courage renewed. The maxim, "Sleep on it !" so often quoted by us to someone about to take a rash step, has thus more scientific value than we knew. The sleeper often makes a contact with his spirit-friends, during the night-hours, receives their counsel, and awakens in the morning in a wiser frame of mind.

Physical sufferers are also strengthened and comforted during deep sleep, and awaken to bear their pain with greater fortitude. Nona has explained all these things to us at various times, and it is our duty to pass them on. People should know that the spiritual body—which assumed a physical body at birth and merely sheds that body at death—can and does escape from its physical prison during sleep ; and we can best promote this by thinking and doing only those things of which the spirit would approve, during our waking hours.

Another fact but little known is that the aura, or soul-body in each of us, reveals clearly to spiritual vision the state of our own development, and, to a limited extent, the very thoughts we think.

“Your thoughts give out waves, just as sound does,” said Nona.

“You on your side have learned how to receive sound-waves, transmit them, and turn them again into music. We can catch your thoughts in the same way and interpret your meaning, but this has to be done deliberately. We do not always see your surroundings, but sometimes in your mind there is a complete picture of what you are doing. We can tap your thoughts by either method.”

The aura also registers our emotions, and changes in form and colour as we experience these varied states of feeling.

Still more important is the fact that by our failure to control and direct our thoughts along their highest channels we may, and frequently do, attract other spiritual entities whose influence may lead us astray.

Temptation is thus effected by the subtle promptings of these—not necessarily evil but merely undeveloped—spirits.

“They are so close to you,” said Nona.

“They are all round you. They interpenetrate all your world, and become almost part of you. Spirits whose thoughts are concentrated on Earthly things will continue to pass their existence as close to the Earth as possible : and there is, actually, a plane seldom discussed which exists between the Earth-plane and what you commonly call the next sphere ; a plane which is very near that of Earth, round about it, on it, and in it. This plane is inhabited only by those souls whose spiritual

struggles have hardly begun. Sometimes they fasten themselves upon those still living in the flesh, the better to satisfy their lower natures. Then such a spirit becomes what is known as a man's bad angel. And a missionary spirit will offer to go, or be sent, not so much to help the soul still on Earth as to try to persuade the misguided spirit to return. Now you can understand a little of the continual fight that is going on. Now you can also see how War begets War. In all those places on Earth where your conditions help them, evil spirits are gathered, ready once more to plunge the world into War."

These are psychic facts which ought to be known to all who preach and teach in our Churches, for they would help them to present a much clearer statement to their hearers concerning the real nature of temptation and the danger of War.

Mental hygiene is in fact one of the most important teachings Nona has asked me to stress in this book :

"You cannot be too careful in protecting yourselves by an atmosphere of goodness and purity of thought. That should be taught from babyhood—the vital necessity for pure thinking. You are spirits now : always were ; always will be. With this purity of thought, and faith, nothing can touch you. If you did nothing else, Doctor, but get across the knowledge that the spiritual self cannot grow unless it is protected ; if you could only make people realize that they must purify their thought, you would have done a life's work indeed !"

Cases of obsession and insanity are usually traced by Nona to

"Earthbound spirits who live almost on your Earth-vibrations."

She also states that

“it is perhaps worse to come over to the spirit-side obsessed in this way than in any other condition. If this were known, more afflicted souls would begin the struggle on your side. Keep your minds clear of evil influences. Consciously to do this, day by day, is to maintain and improve physical health and general happiness. Every evil thought which comes to you—however slight—must be cast out immediately.”

Of other unseen worlds which exist on vibrations more remote from those of Earth, Nona has written and said a great deal.

There are the hells, into which she herself dare not penetrate, but in which that other strong spirit who is now her twin-soul has long laboured

“to reclaim those bog-bound souls who lie in the thick mud, and cannot withdraw their soiled spiritual bodies from its clinging filth.”

From these we may now turn to more attractive scenes :

“You have seen people who are about to pass raise themselves and hold out their arms,”

said Nona.

“Their faces light up, and they look so happy. That was because they had seen someone they knew on the other side. You need never worry about people who pass out like that !”

Here, again, is a clairvoyance given by Nona of “the scenery and circumstance of the newly-parted soul” ; one of those descriptions for which Emerson said “we should have listened on our knees” :

“Imagine to yourself how you would feel in whirling up through spaces blue, deep, and intense. Suddenly your eyes open, and you experience a sense of indescribable freshness, and a lightness of poise, together with a clean sense of well-being. The nearest analogy would be to imagine yourself in perfect health, but with that feeling etherialized and intensified. There is no fatigue. You can move at will, as you will.

“Now come down this way with me. We pass across open spaces of country. The ground is soft, like finest moss to tread upon. Beautiful flowers bloom—heavenly flowers radiant with many colours more exquisite than your physical senses could realize, and from them emanates a scent both sweet and delicate. There is a radiance and life about heavenly flowers, so that we almost think of them as beings rather than things.

“As you walk over the soft sward, you see tall trees which seem to stretch up their branches with the ecstasy of living. We walk along and climb a hill. Over the top of the hill, away over in the distance is a soft glorious radiance which seems to envelop the valley below with a golden curtain. We often see that radiant mist in Heaven, wherever happiness is intense.

“Now look away across the valley bathed in golden light, and there you see rosy-pinnacled mountain tops, rising higher and higher and farther away until they too disappear in a mist. All around us is the scent of flowers, and the song of happy, care-free birds. If you love birds, they will come and settle on your finger. They have no fear. All about us, as we rest, is the soft glow of light. Nor sun nor moon nor stars are in God’s Heaven, but the soft radiance of His Eternal Love.

“Now as we go down the other side of the hill, into the valley, we pass down through the golden mists and see, far below, a beautiful building. It is most like what

you would call a Temple, but its beauty could never be painted in Earth-terms. It has a glowing radiance as though it were alive—pulsing with life. That is a Temple of Song, Doctor! As we rest on the hillside, strains of most exquisite music are wafted to us, and there steals over the hearts of us all a feeling of contentment and joy.”

The foregoing is one of many such descriptions of the unseen world.

Hospitals and Homes of Rest await those who pass out after protracted illness. The reader may be interested in a glimpse of one :

“There is a light atmosphere in these places which has life in itself. It gives to one a feeling of buoyancy, freedom and strength. It is life-giving. It is one of the first things noticed by spirits who pass out naturally into this finer vibration. They feel the lassitude which follows relief from Earth-pain. Such cases are led to a beautiful hall where they lie and rest. Here the soft refreshing atmosphere and the waters of heaven heal the very bruised spirit, and restore its brightness. I visited such a place only a short time ago. It was on a lofty eminence, and could be seen from a great distance. All along the pathway leading up to it were flowers of a peculiar blue shade specially restful to spirit-eyes after a sojourn on Earth. The hall was of substance less solid than matter, and the air of peace was such that one felt the beneficent Hand of the Great God upon it.

“This building had been constructed by the loving thoughts of a great company whose time on Earth was spent in helping the sick and distressed. The great lady Nurse Cavell helps in this place, and I have seen her there.”

Here, again, is a glimpse of the plane we ourselves may have visited during Sleep-travel :

“There is a kind of Border-line plane which is neither a true Earth-sphere nor a Heavenly one, but a semi-state, or in-between-land. This is where people on your side come to visit us in sleep, or under the influence of some narcotic, or some great trouble. I call this place “The Flowery Meadows” because when I visit there I am conscious of the soft, pale light, and the velvety, flower-strewn earth. You could come here often if you would train your minds to see and talk with your loved ones.”

Temples of various kinds have been described in detail, and one of my musical guides gave me a full account of a Temple of Music, the kind of music performed, the instruments, and the methods by which it was performed. All this was of great interest to me as a musician, though it might not interest the general reader.

Glimpses of still higher spheres are more rare, but the occasional contacts made with celestial visitors from those spheres show how difficult it is for them to contact Earth at all. They can only do so when the conditions are exceptionally good. Then the higher visitor uses Nona exactly as Nona uses Rosemary, the contact being through them both, and leaving behind a mood of rare exaltation which Rosemary describes as “a warm glow”. These higher contacts, with Nona as “Intermediary”, suggest what again may be a new fact in psychic knowledge, viz., that *all* the spheres or planes can thus be linked by the mediumistic gifts our ignorant civilization so foolishly repudiates.

When our world is more enlightened on this question, it will recognize also that accounts of these higher spheres must of necessity be limited to our powers of apprehending conditions and faculties which at present lie outside our experience. They are probably much more wonderful than Earth-language could express. Nona has often complained of the lack of suitable terms, and in remembering our limitations, frequently has "to pull herself up" because we should not understand.

Sceptics of mental psychic phenomena have urged that such scenes as those portrayed in this chapter are attributable to a kind of "subliminal dreaming" on the part of the medium, or "fabrications of the subconscious mind", or "subconscious cerebration" or some other high-sounding absurdity which they cannot in the least explain, but postulate without any satisfactory evidence at all.

Whatever may be the origin of such descriptions in other mediums, they are invariably given in Rosemary's case over Nona's now authenticated signature. Is the sceptic prepared to relegate the whole of Nona's story, memories, language-tests, and logical, informative teaching to the subconscious imagination of one whose critical faculty has never spared even her own mediumship? If not, these accounts of other and unseen worlds may reasonably be accepted as evidence, along with the rest of Nona's bona-fides.

If on the other hand the appeal of the materialist is to reality, he shall be reminded that the physical world around him is now known to be illusory. The apparent solidity of matter is an illusion. The

emptiness of space is another illusion. Even Time itself is an illusion peculiar to our present stage of development. Spirit is the only reality in our unreal world, and the sceptic would do well to bear that in mind.

CHAPTER VIII

PSYCHIC KNOWLEDGE AND THE CHRISTIAN FAITH

IN these present days when the Christian Faith has lost its hold on so many people whose forbears were believers and worshippers, it is worth while to consider some of the causes which may have contributed to this result.

The Churches themselves are often blamed, somewhat unfairly. The causes of the decay of faith lie much deeper than the alleged failure of the Church to adapt itself to the needs of the times.

One cause is the increased pursuit of material pleasure, brought about by the commercial prosperity of the pre-War period.

When the War destroyed that prosperity, people still turned to material pleasure as a distraction, and the possibilities of spiritual development resulting from such a world-tragedy were again frustrated. Men and women who have no deep spiritual life in themselves have always sought distraction and excitement in external things—a perfectly natural thing to do.

Another cause can be traced to a wrong emphasis placed upon material wealth, and the selfish methods of acquiring it which are commonly accepted as “good business”. Commercial transactions which impoverish someone else are not good business in the spiritual sense, whatever may be thought of them in material ways.

Now that the world-tragedy of 1914-1918 has been followed by a breakdown of economic resources and the possibility of international bankruptcy, if not a further war, it is worth our while to try to ascertain how far these things have been brought about by our own failure to adopt Christ's teaching on the duty to one's neighbour.

Another reason for the decay of faith is the expansion of scientific knowledge in one direction without a corresponding development of spiritual growth. The astonishing progress of modern material invention has not diminished international peril, but rather increased it. Engines of slaughter have been devised which are potent enough to destroy half the human race. Labour problems have been intensified by mechanical inventions and increased mechanical production. Competition, class-warfare, racial antagonism, and heavy taxation have each added to the difficulties, and the task before all statesmen is so difficult that ordinary human wisdom, unsupported by spiritual guidance, seems unable to cope with it.

Many of us believe that the solution to some of these problems will only be found when the world adopts the advice of Jesus and seeks first the kingdom of God. Materialism has failed. Selfishness has failed. All our economic difficulties have been caused by the placing of self-interest before the common interest. Is it not time we tried to apply the golden rule, both towards individuals and towards communities?

The main problem facing all who desire international peace and goodwill is the promotion of a

more practical Christian Faith : not the faith which had become moribund through the mistakes and misconceptions of many who professed it, but rather the simple doctrine Christ taught, of God as our Father, of all men as brothers, and of mutual Service as the best means of restoring prosperity and promoting mutual goodwill.

One of the means to bring this about would be the common recognition of a Spiritual World, with which we can and do make a contact in prayer, and from which we may derive much inspiration and help.

Many people to-day do not believe in such a world at all. For that we must blame, first, the materialistic scientists who have obtained from the public a blind faith in their teaching which is out of all proportion to its merits. Even to-day, when their dogmatic denial of human Survival, for instance, is utterly discredited by the evidence, they still retain—most undeservedly—the confidence of a large section of the unthinking public and the popular press which influences the public mind.

On the other hand, where the Churches appear to have failed in this matter is in allowing such evidence—so potent an ally to their own teaching—to pass almost exclusively into other hands. Many of those who find this evidence for themselves, and who labour most devotedly as propagandists of the twin-truths of Survival and Spirit-communication are men and women of limited education in the sense most commonly understood.

This is sometimes unfortunate for the evidence, but it is still more unfortunate for the Churches who

base their teaching upon a belief in Survival : and one regrettable result has been a growing hostility between them and the propagandists which need never have arisen. They have a common foe in materialism, and should have met that foe as allies, not as mutual enemies.

It matters vitally to the Churches that they should be able to give their adherents definite proof of human survival. Some leaders of religious thought say that faith is enough. But faith is *not* enough for many intelligent men and women of to-day who see only too clearly the errors which have crept into religious teaching of the past, through a blind adherence to unilluminated belief. We cannot convert these people either to a belief in Survival, or to the necessity for right conduct in this life as a means of ensuring emancipation from regret in a future life, by telling them that faith *ought* to be sufficient. We must add to our faith knowledge ; and knowledge includes an acquaintance with psychic facts which can be proved. These facts are among the "works" (S. James ii, 18, 20), which the Christian Faith requires to-day.

Just as in the Middle Ages a crude injunction in Exodus xxii, 18, led almost to the extermination of mediumship—one of the most precious faculties in the human race—so the ignorant prejudice of a few influential persons to-day—who have probably never witnessed this faculty in operation—is losing for the Church the help of its most potent ally.

There are others, again, who believe honestly and sincerely that we ought not to attempt to pierce the veil : that we are "forbidden" to pry into these

so-called hidden mysteries. Nona's teaching on this point makes it clear that there are *no* boundaries or prohibitions placed upon man's pursuit of knowledge, save those imposed by his own physical, mental, and spiritual limitations.

On the other hand, it matters more than some might agree, that the incarnation of Jesus should be appreciated by those who make a special study of psychic matters. The records of His life and teaching—incomplete and imperfect as they are—remain the best model for human conduct ; and the high esteem in which His example is held by Nona and other advanced spirit-guides has a significance we can ill afford to ignore.

There is another aspect of Christian belief which I think is destined in the near future to receive corroboration from psychic sources. I refer to the records of early Christianity, which, meagre in themselves, are being supplemented by reliable testimony received through modern mediumship. The admirable work of Miss Geraldine Cummins¹ in this field is commended to all Biblical scholars, as throwing much new light on the early history of the Church.

In this present chapter will be found a character sketch of Jesus, written many years ago through Rosemary's hand by one who claims to have lived in Asia Minor during the third century. It was experimental—being merely a test of Rosemary's powers in the early days of her writing mediumship—but it may bear analysis, and should interest scholars.

I suggest, therefore, that if the apostolic era can

¹"The Scripts of Cleophas". "Paul in Athens". "The Great Days of Ephesus". (All three published by Rider.)

be reconstructed through such mediumship as that of Miss Cummins, and the more remote period of ancient Egypt through that of Rosemary, we have here two illustrations of the possibilities of psychic research in the field of mental mediumship. It is not improbable that before long we may have much more detailed information about the life and work of Jesus Himself. Much which purports to be information has already been published, but lacks the corroboration afforded to Miss Cummins' work by independent scholarly research, and to Rosemary's by the language-tests of Egypt as demonstrated in this book. Such information will no doubt be subjected to searching criticism, to which no one should take exception provided it be conducted without bias or prejudice. If it results in the ultimate removal of many "glosses" or interpolations in the New Testament text, added by scribes who tampered with the early records, the Christian Faith will benefit considerably. In any case, whatever theology may have constructed upon the imperfect record of Christ's teaching, Nona's references are all consistent with man's relationship to his neighbour as He taught it, and have sometimes revealed an interesting point in His relationship to Earth.

"I knew not Christ on Earth,"

she once said,

"but I seem always to have known of Him.

"The Christ-Spirit has always been in Heaven. I do not know a time when there was no Christ. He was always a link between Earth and God. Even we on this

side cannot know Him fully, for He is too near to God. But we can vision the glory and power which come from Him. In that incarnation, too, He gained something which He has never lost—a human tenderness, and a capacity for understanding human weakness. Along that line your prayers always reach His great heart.

“We sometimes feel that Christ still bleeds, and that His wounds will never heal while men stray from the path. Sometimes we wonder whether He will have to repeat His great sacrifice. The fact that men understand so little of His great love for them shows how far the human race has yet to evolve before it attains the measure of spiritual development God intended for it.”

“Christ was a tremendous fact. The truths and teaching He had to give the people of His day were just those we are trying to give to-day. Had the minds of the people around Him been otherwise, the results would have been very different. But the people were for the most part only interested in His miracles, just as many people to-day are interested only in psychic phenomena.

We cannot forego our plans merely in order to work with others whose aims do not reach out beyond mere phenomena. Our appeal is rather to intellectual minds, and to those who sincerely wish to strive towards higher things.

“I have faith in the future. Our plans are too carefully laid, and the Powers behind us are too potent for these plans not to reach fruition, though this may be delayed.”

Nona foresees “a breaking-away from many Church-traditions as they are,” in the near future.

“It is good for spiritual progress that this should be so, but like all Reformations, it will cause much distress to many poor, honest, but misguided souls who cannot

realize that the Word of God and the Teaching of Jesus are *life-principles*, and that however men seek to bury them beneath creeds and ritual, the life-force will again push its way through these outer layers up to the light once more. To-day the truth is struggling. To-morrow the world will see the tiny shoot : and before long, all over the world, new stems of everlasting truth will push their way through the hard, stony soil."

The limitations of human outlook which have been responsible for so many misconceptions in the past, are due, says Nona, to our present limited faculties. Here is one of her brilliant epigrams :

"Past, present, and future are limitless possibilities, bounded only by your faculties for taking advantage of them."

I asked Nona if it were possible for us to develop these faculties on Earth. She answered :

"If you had them, you would be in the spirit-world. You are prevented from having them partly by your physical body, partly by your lack of development. Some have reached these faculties while still in the body, but it means a stern self-denial. Jesus did it. The body as a physical hindrance never had any power over Him. He felt physical weariness and hunger, but these did not affect His spiritual self. He could always raise Himself to any height."

F.H.W. : "Then how do you explain His shrinking from the cup which He prayed might pass Him by ? Or His cry on the cross, "Why hast Thou forsaken me ?"

"I do not believe He said either ! His spirit ever burned with a steadfast flame. For others He had a deep sorrow

which pressed heavily upon Him, but His sorrow was never for Himself."

Our communicators have often shown an intimate acquaintance with the Gospels. One of them who writes under the name of "Tiberius"—though he told us when he first used it that this was not his real name—wrote the following :

"Unlike Earth, love and healing power are available at all times on our plane. Christ knew that healing power. You remember how He used to speak of those who thirsted ? Of bathing in the stream of the waters of life ?" (Probably a reference to S. John iv. 10-14).

"He spoke in parables because He knew they would not understand ; but He meant the Heavenly streams. They were not of water, but of light ; and when the angels came and ministered to Him after the temptation, in the wilderness, they bathed Him with the healing stream of Light." (a reference to S. Mark i. 13.)

The foregoing was written by a lofty spirit who used Nona as an intermediary between his own yet higher sphere and her own. He added an interesting character sketch of Jesus, and a striking criticism of the Gospels :

"In the time of Christ, the people who listened to His words were of every nationality then dwelling in Palestine. There were, besides the Jews and the Romans, all the subsidiary peoples who lived round and amongst these two stronger races. Even then, the sturdy independence of the Israelites stood out against the tyranny of the Roman conquerors. Ground down though they were by taxes and even worse degradations, their strong faith in the coming of The Messiah upheld them against their countless foes.

"It is not then to be wondered at that the reception which Christ received from the greater body of the people was cold and distant. They had in their own minds a wonderful conception of a mighty Jehovah's Son, with great honour and power, and tremendous armies, Who should come and sweep their land free from all other peoples of every race, for they hated all aliens. And so they prayed in their synagogues, and their priests kept burning the fury of their hatred until it became almost a fanatical religion.

"Can you not see, then, how strangely Christ's ever gentle teaching fell on the ears of such a people? He was born and grew up a Jew only because His parents were. In His heart, He was universal Man for all men to listen to, and love, and follow.

"When He saw all around Him the sad results of this priest-ridden religion, He realized that the only way to help the people was to love them with a love so great that it could penetrate even the souls of these hide-bound tradition-worshippers. That was why Christ never preached any special doctrine. He told these people how their God loved them. Love in all, and through all, was His religion.

"But never imagine that His personality was anything but immensely strong, and dominating. His was the gentleness of supreme power; the lofty and gracious condescension of a high soul towards a weak and wayward people.

"There was nothing of weakness in Him; nothing of that strange quality of almost womanly softness with which He has been accredited. He was always a great spirit in Whom the fire of Divinity for ever shone.

"In form, He was tall and very noble-looking. His bearing was always kingly, and His voice firm and strong. He spoke always very slowly, and without emphasis. His looks alone were enough to stamp Him a king amongst all men.

"He was very fond of all the natural beauties of the world, but especially did He love the high mountains.

"There was no earthly love such as we should think of in His somewhat solitary life. Even towards His own Mother, his love was more that of a lofty soul for a weaker spirit. Love of women, as such, can be put out of your thoughts. He loved no woman except as one of His flock, even as He loved all creatures.

Christ gave all His life, all His thoughts, all His hopes, to build up such a foundation of the Spirit of Universal Love, so that men should realize that this was the only sound basis upon which to build lives, or form communities.

"In all things He was an idealist, but a very practical one too. It was His firm belief that if the whole world could be brought to a state of Love in its finest aspects, the world would redeem itself, and become a heaven. He believed in an attitude of understanding and forbearance."

"Tiberius" proceeded to show how we might apply the teachings of Jesus in a practical sense :

1. "Always consider the other's point of view before becoming dogmatic about your own.

2. "Always remember that the weaker and more base a man is, the more he needs not only your help, but also your understanding of his weakness, so that by wise counsel and good deeds you may assist him to learn to hate his own sin as much as you do.

3. "Always be firm, when you know that you are right. This does not imply stubbornness, but a determination to stand by your faith at all costs. It did not matter to Christ that He was accused of vileness and wrongdoing. His mind was too pure even to ponder these things. His heart was too high to be hurt by them. His bearing was always calm, and under every possible

provocation He kept His face clear and bright. He was seldom roused to anger, and even then it was only expressed in calm words and quiet admonitions. To sum up His ideals, I should say," (wrote "Tiberius"), "that He sought to teach men, first of all, to love: that is, to be all-forbearing towards others.

"Secondly, He believed that all men are potentially God-like in character, and that none are wholly evil.

"Thirdly, He believed that men should try to pursue at all times a lofty, dignified exterior which would be as a cloak for the dignity of their minds. He never excused weakness, as such, for a man's misdeeds. He taught that all men could rise to be God-like if they so desired. You know how by the Will of His Father he became hunted by men and perished a sinner's death on the cross. Even this degradation had no power to lower His composure, or expose the torments of His soul. No one will ever know what Christ suffered on Earth, for He was too brave even to allow Himself to feel a weakness, much less to act one."

Up to this point few critics would take exception to these statements. Indeed, the cynic would probably describe them as the sort of thing one hears from the pulpit every Sunday. But "Tiberius" went on to disclose another matter which may possibly provoke some controversy, and which to-day cannot be either verified or disproved:

"All those matters which gave clear insight into the psychic practice of Christ have been omitted, for two reasons: first, because the disciples failed utterly to understand them—even James and John: secondly, because the disciples considered such to be a peculiar characteristic of the Master, rather than a great truth common to all men. And while the world has learned

meekness, gentleness, love, and universal brotherhood from Christ's teaching, yet the comfort and assurance of eternal life is not felt, nor have people taken it to their hearts. They say Christ died and rose ; but it brings no comfort to their hearts because they do not understand.

"Now when Christ took His chosen disciples to the Transfiguration, and when He reappeared to them after His crucifixion, He told them many important psychic truths which He asked them to tell unto all men. In the upper chamber, when the fire of the Holy Ghost came upon them, much wisdom was spoken to them from the Other Side by means of what you would now call 'the direct voice'. And the tragedy of Christ's whole life lies in the fact that His teaching was not given to the world as He intended. The disciples were afraid, and feared lest the world should not understand the mystery : and whilst preaching Eternal Life, they acted in accordance with Earth life, and spoke of the Master as a teacher, rather than as a mystic."

Assuming for a moment that these statements are true, we might see where the Faith took a wrong turning almost at its very source. What were those "psychic practices" of Jesus to which this guide referred ? If we could answer that question we might give the world a clearer picture of Him than it has yet had : and it may yet be the crowning achievement of modern psychic science to rediscover them, and so complete the task which even the Master had to leave unfinished.

Nona's own references to the parables of Jesus have sometimes illustrated her teaching :

"There is nothing ephemeral about your spiritual development. What you have gained in this life will not be taken away by death. People of spiritual growth

are content and happy, whatever their material conditions may be. Christ tried to show the people that truth in one of His beautiful stories."

(This is probably a reference to the parable of the ravens and lilies of the field, S. Luke xii. 24-28).

On another occasion she said :

"Your understanding of love towards God is so inadequate. The best you can achieve is to worship the beauty of spiritual holiness ; to burn with a clear, unquenchable flame, and a determination to arrive at that perfection. That is love of God. Christ and His beautiful stories always stressed the need for love, because He knew."

In the Introduction to this book I quoted Nona's uncompromising denial and repudiation of the doctrine of the vicarious sacrifice. My father—who taught it in his Earthly ministry—has from his now wider outlook on the Other Side made clear his changed view :

"He says he knows very little more about Christ now than he did on Earth," (said Nona, speaking for him through Rosemary). "He believed then that Christ came to die to save sinners. He believed in Redemption. But he now says he knows that the very idea of such redemption is entirely foreign to the progress of God's goodness through the world, which is founded upon the upward individual progress of all its units. And though these naturally affect each other by precept and example, it would be impossible for one spirit, by sacrifice, to save another. By so doing, it can develop its own soul amazingly ; but unless the spiritual nature of those for whom the sacrifice is made is awakened by it, such a sacrifice cannot affect them at all. It is utterly

impossible," (your father now says), "to ask forgiveness through Christ and obtain it on the assumption that His dying would redeem the world."

I am satisfied that this message was genuine. Although Rosemary never saw him, he obviously retained, ten years after his passing, all his old clarity of thought, frankness of expression, and honest admission of a change of view when this was forced upon him.

One of the points this book emphasizes, therefore, is that all responsible spirit-teaching¹ is unanimous in showing that man "suffers for his own sins, and must work out his own salvation." He is solely responsible for his own conduct, development, and destiny. In this matter, the testimony of those who have passed on—especially those we knew in the flesh—must be weighed against that of human scribes who appear to have compiled the Gospels not less than sixty or seventy years after the Resurrection.

Another point for the modern reader is that every informed student of psychic science now accepts the Resurrection of Jesus as a credible fact. Many learned scholars—including most of the materialistic scientists—have denied the possibility of the Resurrection. We do not. On the contrary, we endorse the prophecy of the late F. W. H. Myers²: "I predict that, in consequence of the new evidence all reasonable men, a century hence, will believe the Resurrection of Christ: whereas, in default of the new evidence, no reasonable men a century hence would have believed it!"

¹ "Spirit Teachings". Stainton Moses. Section xxxi.

² "Human Personality". F. W. H. Myers. (Epilogue.) Longmans

The words of Myers indicate the desperate straits to which materialism had reduced the Christian Faith in 1900. If we preach the sterner doctrine of the personal responsibility of each human soul, in place of an unjustified dependence upon "the blood of Christ", all intelligent Christians—however they condemn us for this—should at least be grateful for the evidence we offer to support their belief that "on the third day He rose again, according to the Scriptures".

As a matter of fact, three days are the average time required for the disembodied spirit to regain full consciousness in its new life. Some attain it more quickly; others take much longer: but normal death is merely a going to sleep, without pain or struggle, and an awakening in the presence of old friends, in a new environment of more rapid vibration which was there all the time, but invisible to the newcomer while he tenanted a physical body.

I claim, therefore, that our teaching is both reasonable and scriptural. We shall defeat materialism—have in fact defeated it already. But we dare not rest content with destroying materialism, and correcting false aspects of the Christian Faith as viewed in some quarters to-day. We have our duty to the sorrowing bereaved on both sides of the veil. It is not generally known—as it ought to be—that the heartache and sorrow of separation are by no means confined to the bereaved on this side. There is also the bewilderment which so often accompanies the return to consciousness of those who pass over suddenly, and unprepared for the new environment

in which they find themselves. In some cases, mediums on this side can help such lost souls to realize their position better than their own helpers on the Other Side are able to do in the early stages of their transition, as I showed at the end of Chapter One in this book.

There are difficulties to be overcome, of course, difficulties of contact known to psychic students. These cannot be avoided except by careful co-operation between those responsible on both sides. But only those of us who know these difficulties can fully appreciate the joy of those who have passed on when they succeed in making a link with beloved friends on this side.

Finally, there is not only the joy of renewed contact, but for us who have devoted many years to this work there is the joyful quest for new truth, and the extension of the present boundaries of knowledge. There is also the complete removal of that fear of death which oppresses the majority of people in the flesh. No one will be afraid to die when our knowledge of psychic truth becomes general. But we can only attain that knowledge by recognizing that mediumship is at present the only means of linking the two worlds together for mutual intercourse and mutual help. It must be studied as a new science, accepted as a proven fact, cherished as a priceless gift, and appreciated as a new revelation.

We are still a long way from the recognition this new movement deserves. A striking comment on the present position was written through Rosemary's hand in 1929 by one who in life had been

a staunch Churchman and an equally keen scholar. In Chapter One I gave the evidence for Mr. Gladstone's identity, and will now quote the message written on that occasion, over his signature :

"Once your eminent men can give their time and thought to this subject you will make great strides along the ways you now creep so fearfully. It is yet a thing of back streets and darkness—the poor Cinderella of religious thought ! How very like the way the Christ-teaching was received ! It seems, to my mind, that unless we can prove by some method or other that what we can give to the world is what it has been searching for down the ages, that the world will have nothing to do with us at all.

"I feel that this attitude is the correct one. It is worse than useless to indulge in these practices if the aims do not reach out beyond mere personal satisfaction. Therefore we intend to do our utmost to give such a mass of evidence as will compel all thinking men and women to accept the great truth which will arrest the progress of insidious decay which is slowly sapping the very vitality of your modern life ; and put in its place a healthy knowledge of the fundamental laws of living unto God."

Signs are not wanting to show that Mr. Gladstone's post-mortem forecast is being fulfilled. His analogy of the Christ-teaching to the modern teaching of Survival is commended to all thoughtful readers, together with his brilliant metaphor of Cinderella, and the long sentences so characteristic of his style, and written through Rosemary's hand at a pace much swifter than her normal writing.

The Gospel of Jesus is being supplemented to-day

by this New Revelation, given through many instruments by high spiritual messengers. That He is revered by these, as well as by "all the company of heaven" may be evident from this final quotation from the writings and sayings of Nona in support of the Christian Faith :

"He was a great Teacher. His like has not been seen on Earth since His time. If He came a thousand times, He would only repeat what He told you before. In His teaching you have the whole Gospel of God's Love, and it is all you need to know."

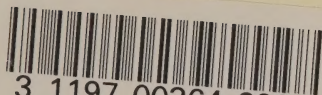
In conclusion, whatever may be said for or against this book, the two human instruments Nona used in the making of it are conscious of a distinct growth in spiritual accomplishment which is perhaps not only a recompense for the sacrifice of their time and labour, but also one inevitable result of association with such a purified and noble soul.

"You think I have been passed on for ages, Doctor," (she once said to me) ; "but it is nothing in the development which is before us.

"If only we could make people believe that life is eternal ! On our side, Time is gone for ever. We live solely in thought and action.

"My own happiness is the result of ages of development and yearnings of the spirit. I desired greatly, and worked, and hoped.

"No longings are unrealized that are of the spirit, and good. When a knowledge of that becomes one's possession, life really begins, and Time is no more."



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